

Youth ! Arise, Awake and Adopt the Right Path of Life

(A compact Self-Guide for the modern students and youth on the "Right Path of Life" for laying a proper and strong foundation of life during their youth period and for living a successful, purposeful, prosperous, happy and peaceful human life upon this earth plane)

Volume - 1

Swami Sivananda Saraswati
Swami Chidananda Saraswati

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(Enlarged, revised and recast edition)

This book is meant for free distribution amongst the modern students and youth, with a fervent prayer to them to kindly study the book earnestly and carefully and put the knowledge gained from the teachings contained in the lessons of the book into practice in their day-to-day life sincerely and diligently, for their own highest good and supreme welfare.

Views of Students and Youth, Teachers and Professors, Educationists and Academicians, School, College and University Administrators, Editors of News Papers and all other Readers, on this book are humbly and earnestly invited in the following address:-

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PUBLISHER'S NOTE TO THE SECOND EDITION

With profound pleasure, firm belief and great hope, we publish and present this enlarged, revised and recast edition of the book "Youth ! Arise, Awake and Adopt the Right Path of Life", with a large number of new write-ups, which are immensely beneficial, in the hands of our modern students and youth, with earnest and fervent prayer to them to study the lessons of this book thoroughly, carefully and meticulously and practise the teachings contained therein in their day-to-day life earnestly, sincerely and diligently; and build their life by laying the foundation properly and strongly and build the superstructure of their life completely, properly, strongly and nicely and live the same ideally, successfully, completely, purposefully, prosperously, peacefully; and for their highest welfare and supreme good.

We also offer our heart-felt fervent prayer to the Almighty Supreme Lord and the Saints and Sages whose writings have been compiled in this book as well as all other Saints, Sages and Prophets to bestow Their Choicest Blessing upon the modern students and youth for achieving crowning success in their above endeavours.

The 13th April 2019
Sri Ram Navami

Publisher

PUBLISHER'S NOTE TO THE FIRST EDITION

In the ancient times, education in *Bharatavarsha* was imparted to the students in the centres of learning known as *Gurukulas*. The subjects of teaching were mostly spiritual and religious, apart from basic sciences, weaponry, military science, etc. The purpose of education was character-building, life-building, man-making and self-development. The students were moulded to awaken the moral, ethical values and human qualities, religious and spiritual outlook and divine faculties latent in them; and to develop abilities to stand on their own legs and to face the difficulties and challenges of day-to-day life successfully. As a result, they were coming out of the *Gurukulas* with good physical health, powerful mind, noble character, moral and ethical qualities, proper knowledge on Indian culture, religion, spirituality and the supreme purpose of human life (i.e. to attain liberation of the soul and derive permanent happiness and eternal peace by realisation of the Self) and the right path (i.e. the path of spirituality) to achieve the same. With such proper and strong foundation of life built-up in their student life and youth period in the *Gurukulas* and with true knowledge on the supreme purpose of human life and the right path to achieve the same, they built themselves as ideal students and developed themselves as good human beings and their future personal life was ideal, successful, complete, purposeful, prosperous, happy and peaceful. Simultaneously, they also proved themselves as great assets of their family, the society, the nation and the whole world.

In the modern times, the Britishers, during their more than 200 years of rule over India, reportedly abolished our ancient system of moral, ethical, religious and spiritual education in our schools, colleges, universities and other educational institutions with a view to breaking the very backbone of our nation. They introduced only

secular education, that too on western pattern and English as the medium of education, in order to produce clerks only who would assist them in their day-to-day official works and thus, the Britishers would be able to continue to rule over our country and keep on truly dominating it. We have achieved independence of our country from their rule in 1947 and since then the freedom, power and authority are lying in our own hands. Nevertheless, the faulty/deficient system of education introduced by the Britishers has not yet been corrected and changed by us; and moral, ethical, religious and spiritual education has not been restored in our schools, colleges, universities and other educational institutions. Consequently, the students and the youth, the most precious assets of our nation and the future citizens, who would be in charge of the important affairs of our nation such as health, education, economy, agriculture, trade, commerce, industry, defence, etc. and who would shape the future destiny of our nation, are being deprived of such type of education, which is the right kind of education. With secular education only, they are being built-up in our educational institutions as money-earners only. Most of the students, without good physical health, powerful mind, noble character, moral, ethical and human qualities, righteous or virtuous conduct and without self-development, are unable to lay a proper and strong foundation of their life; and become materialistic, devoid of knowledge on religion, spirituality and our ancient culture and without knowing the supreme purpose of human life and the right path to achieve the same. As a result, their personal life becomes a life of failures, full of sorrows and sufferings and without achieving the supreme purpose of human life upon the earth plane. Their family life, social life and national life also become likewise. All of us have been seeing and suffering the dangerous consequences of such faulty/deficient system of education in our personal, family, social, cultural and national life ever since it was introduced by the Britishers in our country.

When right kind of education (character-building, life-building, man-making education), based on our nation's lofty ideals, glorious ancient spiritual culture, great heritage and age-old tradition, for our students and youth in the modern schools, colleges, universities and other educational institutions of our dear motherland *Bharatavarsha*, which they need most acutely, is lacking, this book of compilation containing the immortal, powerful, inspiring, soul-stirring and life-transforming writings of Swami Sivananda Saraswati and Swami Chidananda Saraswati, the world renowned Saints of the modern times of our country, comes to them as a great need of the hour and as a God-sent gift. This book contains their writings on almost all topics which the students and youth need the most such as good physical health, powerful mind, celibacy, moral, ethical and human values, noble character, ethical culture, righteous conduct, noble living, Indian culture, supreme purpose of human life, religion, spirituality, etc. This book is considered as a long-felt need of crores and crores of modern students and youth of our dear motherland Bharatavarsha. This book seeks to, and is firmly believed by us, as capable of giving them the right kind of knowledge and guiding them on the right path of life like the light house that throws light in the dark, stormy and turbulent sea to show the right path to the distressed, helpless navigators desperately sailing therein to reach their destination on the other shore of sea. By studying the lessons of this book and practising the teachings contained therein in the day-to-day life, the students can know "The Right Path of Life"; build a proper and strong foundation of their life with good physical health, powerful mind, noble character with moral and ethical values and human qualities (*satcharitra*), righteous or virtuous conduct (*sadachara*); get a correct insight into human life and its supreme purpose; construct the superstructure of their future life completely, properly, strongly and nicely with achievement of the Four Grand Objects of Aspiration or the Four Grand Goals of Ideal Human

Life, viz. *Dharma* (Observance of Righteousness), *Artha* (Achievement of Economic Prosperity), *Kama* (Fulfillment of Vital Worldly Desires), and *Moksha* (Attainment of Liberation of Soul); and march on the said "The Right Path of Life". They can achieve integrated and harmonious development of their physical body, mind, intellect, heart and soul. Thus, they can live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, both secular and spiritual, upon this earth plane. Simultaneously, they can become worthy assets of their family, the society and the nation and also of the entire world. This, in our humble view, applies equally to the students and the youth of all other nations of the whole world. In addition, the teachers and the professors as well as the elderly persons also can derive immense benefits by studying the teachings contained in the lessons of this book.

With this firm belief and great hope and with immense pleasure, we publish and present this book of compilation in the hands of the modern students and the youth, with earnest and fervent prayer to them to study the lessons of the book thoroughly, carefully and meticulously, grasp their true meaning correctly and practise the teachings contained therein earnestly, sincerely and diligently in their day-to-day life, for their highest welfare and supreme good and also for the highest welfare of our dear motherland *Bharatavarsha* and of the whole world.

We also offer our heart-felt fervent prayer to the Almighty Supreme Lord and the Saints and Sages whose writings have been compiled in this book as well as all other Saints, Sages and Prophets to bestow their choicest blessings upon the students and the youth for achieving crowning success in their above endeavour.

The 03rd July 2012
Sri Guru Purnima

Publisher

COMPILER'S NOTE TO THE SECOND EDITION

After going through the first edition of this book "Youth ! Arise, Awake and Adopt the Right Path of Life", Swami Sivachidananda Saraswati, Secretary, Sivananda Centenary Boys' High School, Bhubaneswar, Odisha blessed me with a valuable suggestion to prepare a write-up on how the modern students and youth need to build their life properly with noble character and ethical conduct and how they can live the same successfully with both true economic prosperity as well as spiritual happiness and peace and thus, they can live their life with complete success, and include the write-up in this book for their benefits. Accordingly, I prepared the write-up on the topic with the title "Life Building and Successful Living — Ways and Means", which contains an introductory, brief outline of the topic and have included the same in Part — A — "Prologue" in Volume — 1 of this book. As addition to this write-up, I have also prepared two more write-ups on the said topic with the title "Life Building and Successful Living — Further Ways and Means" and "Living of Religious and Ethical life (*Dharmik Jeevana*) and Spiritual life (*Aadhyatmik Jeevana*) during student life and youth period" and have included the same in Part — H — "Epilogue" in Volume — 16 of this book, for their further study on the topic.

In the light of the said write-up on the aforesaid topic, I have revised/recast the contents of my other two write-ups and have also recast the titles as "Compiler's First Prayer to the modern Students and Youth", "Value Education (Moral, Ethical, Religious and Spiritual Education) — Its burning necessity in the life of the modern students and youth". I have also revised/recast my other write-ups which have been included in the book.

The following new writings of the Authors of this book, viz. Swami Sivananda Saraswati, Swami Chidananda Saraswati; and also of Swami Krishnananda Saraswati (another foremost disciple of Swami Sivananda Saraswati and another world renowned Saint),

have been collected and included in this edition so that the book will be more beneficial for the modern students and youth:-

1	Passion (in the Lesson No. 6 on "Noble Character")	Swami Sivananda Saraswati	Vol.- 9
2	Personality Development (after the Lesson No. 7 on "Moral and Ethical Conduct")	Swami Sivananda Saraswati	Vol.- 9
3	DHARMA, ARTHA, KAMA, MOKSHA: BRAHMACHARYA, GRIHASTHA, VANAPRASTHA, SANYASA (in the Lesson No. 8 on "Indian Culture")	Swami Krishnananda Saraswati	Vol.-10
4	Principles for a Reconstruction of Human Aspiration (in the Lesson No. 8 on "Indian Culture")	Swami Krishnananda Saraswati	Vol.-10
5	The Divine Name	Swami Chidananda Saraswati	Vol.-12
6	The Divine Name	Swami Chidananda Saraswati	Vol.-12
7	Significance of <i>Mantra Diksha</i>	Swami Chidananda Saraswati	Vol.-12
8	JAPA SADHANA (in the Lesson No. 14 on "Japa Yoga")	Swami Krishnananda Saraswati	Vol.-12
9	HOW TO CONDUCT JAPA SADHANA (in the Lesson No. 14 on "Japa Yoga")	Swami Krishnananda Saraswati	Vol.-12
10	The Vision of Divine Life	Swami Chidananda Saraswati	Vol.-13

11	How to lead a successful life and Twelve Keys to Happiness and Success for Youth (Lesson No. 21 on "Advices to Students")	Swami Chidananda Saraswati	Vol.-15
12	Twenty Advices to Students, An Ideal Daily Routine for Students and Daily Diary for Students (Lesson No. 22 on "Advices to Students")	Swami Sivananda Saraswati	Vol.-15
13	Poems on Unity of Religions	Swami Sivananda Saraswati	Vol.-15
14	Essence of Religion	Swami Chidananda Saraswati	Vol.-15
15	Underlying Unity of Religions	Swami Chidananda Saraswati	Vol.-15
16	World Peace	Swami Chidananda Saraswati	Vol.-15
17	Message of Swami Chidananda to modern Students and Youth (in the "Epilogue")	Swami Chidananda Saraswati	Vol.-16
18	Message of Swami Sivananda to modern Students and Youth (in the "Epilogue")	Swami Sivananda Saraswati	Vol.-16
19	Message of Swami Sivananda to Teachers and Professors (in the "Epilogue")	Swami Sivananda Saraswati	Vol.-16
20	Message of Swami Sivananda to Universities, Colleges and Schools (in the "Epilogue")	Swami Sivananda Saraswati	Vol.-16

A list of complete books of Swami Sivananda Saraswati has been included in Appendix — 7 in Part — I in the "Epilogue" in Volume — 16 of this book.

I have also conceived, designed and prepared the following proposals and included the same in the "Epilogue" in Volume—16 of this book:-

Sl. No.	Name of the proposal	Volume
1	Model Sivananda Study Circle (Section - L)	Vol.-16
2	Model 01 Day Students' Awareness Programme (Section - M)	Vol.-16
3	Model 05 Days Students' Awareness Programme (Section - N)	Vol.-16

The Administrative Authorities of the schools, colleges and universities, as well as the Teachers and Professors may kindly consider for adoption and implementation of the above three proposals, as part of study curriculum or as co-curriculum study or as extra-curriculum study, for the guidance and immense benefits of the modern students of their respective schools, colleges and universities.

A few portions of the writings of the Authors on some lessons of this book which are considered not to be of immediate use of the modern students and youth have been deleted from the book.

I trust that all the above additions and revision will definitely enrich the contents of this book and make it much more useful and beneficial for the modern students and youth.

I offer my heart-felt fervent prayer to the Almighty Supreme Lord and the Saints and Sages whose writings have been compiled in this book as well as all other Saints, Sages and Prophets to bestow their choicest blessing upon the modern students and youth to study the lessons of this book thoroughly, carefully, devoutly and

meticulously and practise the teachings contained therein in their day-to-day life earnestly, faithfully, sincerely and meticulously, i.e. build the foundation of their life properly and strongly during their golden student life and youth period with good physical health, powerful mind, strict celibacy (*purna brahmacharya*), noble character (*satcharitra*) and ethical conduct (*sadachara*); construct the superstructure of their precious human life completely, properly, strongly and nicely by making the best endeavours for achieving all the four grand objects of aspiration or grand goals of ideal human life according to our great, glorious, lofty, unique and ideal Indian Culture (*Bharatiya Sanskruti*), viz. *Dharma* (adherence to righteousness or ethical value, which is the first, foremost and the foundational grand object of aspiration of ideal human life), *Artha* (acquisition of material wealth or economic value), *Kama* (fulfillment of vital worldly desires or vital value) and *Moksha* (liberation of the Soul or union/merger of the individual Soul with the Supreme Soul or Self-realisation or God-realisation or spiritual value, which is the fourth and the supreme grand object of aspiration of ideal human life); and live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life upon the earth plane.

The 10th February 2019
Sri Panchami (Sri Saraswati Puja Day)

Compiler

ACKNOWLEDGEMENT FOR THE SECOND EDITION

I convey my deepest sense of heart-felt, reverential gratitude to Swami Sivachidananda Saraswati, Secretary, Sivananda Centenary Boys' High School, Bhubaneswar, Odisha for having so graciously blessed me with the valuable suggestion to prepare a write-up on the topic "Life Building and Successful Living" and include the same in this book for the benefits of the modern students and youth. I record my deep sense of gratitude to Swami Bodhasarananda, Adhyaksha, Advaita Ashrama, Kolkata for having so graciously given me the kind perpetual permission, vide letter dated 03.03.2013, to reproduce the quotations/ excerpts from the book "My Idea of Education" by Swami Vivekananda, compiled by Dr. Kiran Walia. I also convey my heart-felt, deepest and respectful gratitude to all revered Saints, Sannyasins, Teachers, Professors, as well as other well-wishers who continue to bless and encourage me in this compilation work. I extend my deep gratitude to Sri P.K. Giri, Proprietor, Jayashree Printers, Bolangir for printing of this book timely, nicely and at a special concessional price. I also extend my sincere gratitude to Binita and Soukin of Jayashree Printers, Bolangir for computer-setting of the book and preparing its cover pages heartily, painstakingly and nicely.

The 10th February 2019
Sri Panchami (Sri Saraswati Puja Day)

Compiler

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Benefits of Spiritual Books

"Spiritual books show the path of light. They guide you along the way of righteousness and Dharma. They lead you to happiness, peace, true prosperity and success. They are a treasure-house of invaluable teachings that bring about supreme blessedness and joy in your life. They contain words of power that lift you to noble heights and transform your lives. They inspire you to help you to overcome weakness and evil, and fill your life with virtue and goodness. They make you an ideal person full of goodness, purity, truth, faith, devotion and Paropakara. They contain spiritual force and Divine power. They are God's boon to humanity. They are the greatest need of today when the world is suffering due to its going to wrong path and neglect of faith, devotion and worship."

— Swami Sivananda

Benefits of Spiritual Books

"By reading such literature, students will derive wonderful benefits. The elevating ideas contained in such literature will inspire them and make a lasting impression on their adolescent minds so that their whole mode of thinking and living will be shaped on a noble, divine pattern. They will develop the ability to think rightly and act rightly."

".....constant study develops your mental capacity and power of grasping finer ideas. You will develop a high degree of concentration which will

help you in whatever profession you may choose in later life."

".....books containing noble thoughts, ideas and living lessons from inspiring lives are in the nature of invaluable food for thought. They provide ethical and spiritual nourishment to all persons, old and young alike. Thoughts and ideas mould a person's character. You all know the great law that as a man thinks so does he become. Thus, by regularly reading pure and great books written by noble and godly persons, the mind is filled with pure and sublime ideas. These help to transform you into noble persons with lofty character and godly nature."

"They teach you to make a success of your life by living for the true goal of existence. They endow your life with a rich meaning and save you from the temptations of petty and base things by constantly keeping before your vision the inspiring picture of a high ideal. These spiritual books contain words of authority and power derived from a higher source and this infuses the sincere reader with inner strength and provides him with a powerful urge towards a progressively nobler and better life. Thus, though silent, they are yet dynamic life-transformers. Throughout the history of this world, spiritual books have played a distinct role in moulding the characters and personalities of great leaders of mankind, in all fields of life. Sivaji, Abraham Lincoln, Gandhiji are some of the standing examples. The influence exerted by great books upon the lives of men is an undeniable positive factor in human progress."

— Swami Chidananda

PRAYERS

धीयो यो नः प्रचोदयात्

May That Supreme Being impel our intellect
towards the right path.

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ॥

Lead us from unreal unto Real,
Lead us from darkness unto Light,
Lead us from death unto Immortality.

आ नो भद्राः क्रतवो यन्तु विश्वतः

Let noble thoughts come to us from all sides.

सा विद्या या विमुक्तये

Knowledge is that which liberates.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise ! Awake ! Having reached the
great (teacher), learn (realise that Atman).

अज्ञानतिमिरान्धस्य ज्ञानाज्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

I prostrate to that Sadguru, Who opens, with the
Collyrium-stick of Knowledge, the eyes of him who
is rendered blind by the darkness of ignorance.

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ।

May He (The Supreme Being) protect us both (the teacher
and the taught). May He cause us both to enjoy the bliss of
Mukti (liberation). May we both exert to find out the true
meaning of the scriptures. May our studies be fruitful.
May we never quarrel with each other.

वसुधैव कुटुम्बकम्

The whole universe is one family.

ॐ सर्वेषां स्वस्ति भवतु । सर्वेषां शान्तिर्भवतु ।
सर्वेषां पुर्णं भवतु । सर्वेषां मङ्गलं भवतु ॥

May asupiciousness be unto all,
May peace be unto all,
May fullness be unto all,
May prosperity be unto all.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिददुःखभागभवेत् ॥

May all be happy,
May all be free from disabilities,
May all behold what is auspiciousness,
May none suffer from sorrows.

लोका समस्ता सुखिनो भवन्तु ।

May Happiness be unto all Beings.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पुर्णमेवावशिष्यते ॥

Om ! That (Brahman) is full. This (Universe) is Full.
From That (Brahman) Full, this (Universe) Full has come.
When this (Universe) full is taken from That (Brahman) full,
It (Brahman) always remains Full.

Peace be to the East ! Peace be to the West !
Peace be to the North ! Peace be to the South !
Peace be above ! Peace be below !
Peace be to all creatures of this universe !!

ॐ शान्तिः शान्तिः शान्तिः ।

Om ! Peace, Peace, Peace.

Compiler's First Prayer to the modern Students and Youth

My dear modern student and the youth friends! I take this great opportunity and rare privilege to address, appeal and pray to you all with the following words.

A. Need for the Book

Condition of the ancient students and youth

What was the condition of the ancient students and the youth ? It is said that they were developing good physical health and powerful mind. They were keeping company of good students and youth. They were breeding good thoughts and right attitude. They were learning and possessing moral, ethical and virtuous qualities like obedience, humility, respectfulness, discipline, calmness, serenity, self-control, purity, devotion, truthfulness, non-violence, love, kindness, tolerance, patience, selflessness, etc. and were cultivating noble character or *satcharitra*. They were performing good conduct or virtuous conduct or right conduct or ethical conduct or *sadachara*. Thus, with good physical health; positive, serene, powerful and vibrant mind; right attitude, noble character or *satcharitra* and right conduct or ethical conduct or *sadachara*; they were building their life by laying a proper and strong foundation during their golden student life and youth period. They were able to achieve harmonious development of their physical body, mind, heart and soul, bring out the best in them and acquire good abilities to face the challenges of human life. Thus, they were utilising their most precious and golden student life and youth period most profitably.

In educational institutions known as *Gurukulas*, they were obedient, humble, respectful, calm, serene, disciplined and devoted. They were obeying their teachers and showing them respect and devotion. They were accepting the good teachings of their teachers and emulating their good conduct. In family, they were respecting their parents and obeying them. They were loving their younger brothers and sisters. They were keeping loving, cordial, harmonious

and mutually trustful relations amongst themselves and in their families. In the society also, they were respectful towards the elderly persons and the well-wishers. They were cultivating virtues like non-violence, friendship, cordiality, love, affection, kindness, harmony, selflessness, helpfulness, doing good to others or doing *paropakara*, etc. in their dealings with their friends as well as with all sections of the people in the society. They were patriot to the nation. Their conduct was moral, ethical, noble and constructive.

Overall, the ancient students and the youth were leading an ideal student life.

In their future, household life, the ancient students and the youth used to live ethical life (*dharma jeevana*) and spiritual life (*aadhyatmik jeevana*) according to our great, glorious, lofty, unique and ideal ancient culture (*Bharatiya Sanskruti*) and thereby, they used to live their life both prosperously as well as happily and peacefully. They were able to build themselves as good, noble human beings by performance of humanly, moral, ethical, righteous or virtuous actions. Also they were taking to spiritual pursuit (*aadhyatmikata*) in order to achieve the higher purpose of human life i.e. Liberation of the individual Soul or Union of the individual Soul with the Supreme Soul or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Goal of Aspiration of Ideal Human Life according to our aforesaid great ancient culture. Thereby, they were leading an ideal, successful, purposeful, prosperous, peaceful and happy human life. The ancient students and youth were also building themselves as the worthy assets of their family, the society, the nation and the whole world.

Present condition of the modern students and youth

What is the present condition of the modern students and the youth ? If one closely observes them and also goes through various newspapers reports and listens to television news, etc., one finds with great sorrow and pain that while some of them are good, some other possess poor physical health, weak mind, not-so-worthy

character and not-so-ethical conduct, and therefore, they are unable to build a proper and strong foundation of their life during their golden student life and youth period when compared with the ancient students and youth. They also do not achieve integrated and harmonious development of their physical body, mind, intellect, heart and soul. They are unable to bring out the best in them and do not have good abilities to stand on their own legs and to face the difficulties and challenges of life. Also, most unfortunately, a few modern students and youth become the victims of the circumstances, proceed in the wrong path of life, fall a prey to bad habits and ruin their golden student life and precious human life. The conduct of some of the modern students and youth in educational institutions, families, and the society also is not-so-desirable and not that ideal when compared with the ancient ones. Most unfortunately and most shockingly, the aforesaid trend appears to be rising as we observe them closely; and also as the newspapers, television and other reports go. Overall, many of our modern students and youth are not able to build themselves as ideal students when compared with the ancient ones for no fault of theirs.

Further, many of the modern students and the youth live their future life materialistically being devoid of ethical value (*dharmaikata*) and spiritual value (*aadhyatmikata*) and being ignorant of our great ancient Indian Culture. Some of them are not able to build themselves as good, noble human beings in their future life when compared with the ancient ones. They also fail to achieve the higher purpose of human life i.e. Union of the individual soul with the Supreme Soul or Liberation of Soul or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Object of Aspiration or Supreme Grand Goal of Ideal Human Life according to our great, glorious, lofty, unique and ideal ancient Indian Culture (*Bharatiya Sanskruti*) and spend their life in sorrows, miseries and failures in the real sense instead of in happiness and in peace when compared with the ancient ones. Thus, they fail to live an ideal,

successful, complete, purposeful, prosperous, peaceful and happy human life. They are also unable to build themselves as the worthy assets of their family, good members of the society, ideal citizens of the nation and of the whole world when compared with the ancient ones. Consequently, they are undergoing catastrophic conditions and suffering from irreparable losses in their personal life.

The degeneration/ tragedy in the life of the modern students and youth

Student life and youth period is the formative stage and golden period in the life of human beings. The foundation of their future life is laid during this period. The quality of such foundation determines the quality of their long future life. Therefore, this is the most important period in the life of human beings. Hence, they should utilise the said period most profitably in laying a proper and strong foundation of their life. But while the ancient students and youth were so utilising their student life and youth period most profitably, many of the modern ones do not do so. And when we make a comparison of the present condition of the modern students and youth with that of the ancient ones as narrated in the above paragraphs, we find that a drastic, miserable and sorrowful catastrophe/ degeneration has taken place in the life of many of the modern students and youth. This is really a tragedy, a great tragedy in their personal life.

The students and the youth are not only the makers of their own lives but are also they are the future hopes of their children and their family. When they enter into household life, their children look upon them for initial childhood training on moral and ethical values, decent manners, good conduct, noble life, religious and spiritual outlook at home. But they, who themselves lacked such values and qualities during their student life and youth period, can not give their children the desired initial training at home. Their family life will become unhappy, unharmonious, peaceless, sorrowful and miserable. In the society also such students and youth, as the

degenerate elderly persons, will spread ill will, hatred, selfishness, intolerance, violence, restlessness and will create disharmony. They will pollute the social environments around them and set undesirable examples before the students and youth. The students and the youth are also the most precious wealth and future citizens, future hope of a nation. In future, they will be in charge of the important affairs of a nation like education, health, economy, agriculture, trade, commerce, industry, defence etc. and they will be responsible for the peace and prosperity of the people; and the safety and welfare of the nation. But if the charge of such important affairs would remain in future in the hands of such degenerate modern students and youth, the future citizens of the nation, there will only be selfishness, dishonesty, corruption, malpractices, disturbances, ill will, hatred, violence, quarrels, killings etc. which will lead to loss, destruction and downfall of the nation instead of peace, prosperity and welfare. The adverse effects of such elderly persons will get transmitted to their children and students, the next generation citizens of the nation, and the process will continue further, generation after generation. What a great catastrophe takes place in the later family life, social life and national life of the modern students and youth ! This is truly a great national tragedy.

Men in the ancient times

How were the men in the ancient times ? It is said that they were keeping good physical health, powerful mind and were possessing moral, ethical and human qualities like truthfulness, non-violence, purity, piousness, compassion, kindness, love, friendliness, patience, fortitude, tolerance, forgiveness, selflessness, etc. They were self-controlled, calm and disciplined. They were possessing noble character or *satcharitra* and their conduct was ethical or righteous or virtuous, called *sadachara*. They had achieved harmonious development of their physical body, mind, heart and soul and had acquired good abilities to face the difficulties and challenges of life. They were living their life according to the lofty

ideals of the great, glorious, unique and ideal Indian Culture or *Bharatiya Sanskruti*, which is meant for and is suitable to the people of our country. They were earning their livelihood through honest, fair and righteous means and were remaining contended with such earnings, but were not running after earning more and more money and amassing more and more material wealth and leading a luxurious life. They were fulfilling their legitimate vital worldly wants and desires but were not running after fulfillment of all sorts of worldly desires and gratifying their senses. Ethics or righteousness used to govern their life. They were seeking permanent happiness and eternal peace not in acquisition of material wealth and fulfillment of worldly desires, but by living a *dharma jeevana* or righteous life or ethical life and also by practicing *aadhyatmikata* or spirituality for their spiritual growth and achievement of the higher purpose of human life upon this earth plane i.e. Liberation of the Soul or Union of the individual Soul with the Supreme Soul or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Object of Aspiration or Supreme Goal of Ideal Human Life according to our own great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* and which alone gives permanent happiness and eternal peace and which alone results in permanent cessation of sorrows and sufferings. They were leading a life of simple living and high thinking. Thus, they were living their most precious human life ideally, completely, successfully, purposefully, prosperously, happily and peacefully.

The state of their personal life being so, their family life, social life and national life also became likewise. With all their good qualities, they were living in the atmosphere of mutual love, affection, adjustment, understanding, happiness, peace and harmony with their family members in the families as well as with their fellow beings in the society and in the nation. As a result, there was peace and prosperity in the family, the society and the nation. The positive effect of their good qualities also used to get transmitted to their children in

their families and also others in the society and in the nation.

Thus, they were said to be living an ideal human life.

Men in the modern times

What is the present condition of the men in the modern time ? If one closely observes them and also goes through various newspapers reports and listens to television news, etc., one finds with great sorrow and pain that while some of them are good, some other have poor physical health, weak mind, not-so-noble character and not-so-ethical conduct when compared with the men in the ancient time. Some of them have not achieved harmonious development of their physical body, mind, heart and soul and have not acquired good abilities to face the difficulties and challenges of life. Many of them are not living their life according to the lofty ideals of the great, glorious, unique and ideal Indian Culture or *Bharatiya Sanskruti*, which is meant for and is suitable to the people of our country. In the name of earning livelihood for them and their family members and for living a comfortable life, their material wants and worldly desires multiply. Many resort to dishonest, unfair and unrighteous means of earning and strive harder to acquire more and more wealth, by any means, may be even by causing harm to others, to satisfy their ever-increasing worldly wants and to fulfill their never-ending worldly desires. Fulfillment of their worldly desires gives them only material happiness and sensual pleasure. They seek lasting happiness and peace in acquisition of material wealth, fulfillment of worldly desires and indulgence in sensual pleasures. Such happiness and pleasure of the mind, body and senses do not give them permanent happiness and eternal peace, because those are temporary in nature and subject to decay; and the physical body and the senses are subject to death. Therefore, material happiness and sensual pleasures soon get exhausted and their exhaustion gives rise to sorrows, grieves and miseries only. Quest for permanent happiness and eternal peace in temporary material wealth and sensual enjoyments remains an illusion only. Thus, the modern men suffer

from sorrows, grieves and miseries in their life and they fall a victim to the vicious circle of giving rise to materialistic wants, acquiring more wealth for their fulfillment, their actual fulfillment, the resultant temporary happiness, and the sorrows, grieves and miseries due to exhaustion of such temporary happiness.

The lives of many modern men have become predominantly materialistic in the pattern of human life according to western culture, which is not meant for and is not suitable to the people of our country; and many of them do not live a *dharma jeevana* or righteous life or ethical life and do not practise *aadhyatmikata* or spirituality for their spiritual growth and achievement of the higher purpose of human life upon this earth plane i.e. Liberation of Soul or Union of the individual Soul with the Supreme Soul or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Object of Aspiration or Supreme Goal of Ideal Human Life according to our own great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* and which alone gives permanent happiness and eternal peace and which alone results in permanent cessation of sorrows and sufferings. In the process, they continue to get sorrows, grieves and miseries only in their personal life. Finally, a day comes when they meet their death and depart from the earth plane, leaving all their wealth behind; and without achieving the said higher purpose of human life.

Further, since the resources at the disposal of human beings are limited, many of their desires remain unfulfilled during their life time. Such unfulfilled desires lead to their rebirth upon this earth plane. Thus, they are caught up in the cycle of birth-death-rebirth and do not get freed from the same. Birth and life upon this earth plane in any species, whether animal or human, is full of sorrows and sufferings only; and thus, they are deprived of permanent happiness and eternal peace in their life.

Thus, many of the modern men are spending their most precious human life in vain with sorrows, sufferings and failures only

instead of living the same ideally, successfully, completely, purposefully, prosperously, happily and peacefully.

This being the state of their personal life, their family life, social life and national life also become so. The bad effect of their undesirable qualities and unethical conduct gets transmitted to their children in the families and other children in the society and the nation, the next generation citizens. Further, with their undesirable qualities and unethical conduct, some of them cause harm to their fellow beings in the society and the nation. Consequently, disharmony, intolerance, inimical feelings, hatred, quarrels, violence, killings, wars, etc. take place in the society and in the nation. The process continues generation after generation. Thus, their family life suffers and the society and the nation move towards unrest, disunity, destruction and downfall.

Thus, the life of the modern men is not an ideal human life when compared with the life of the ancient men.

The degeneration / tragedy in the life of the modern men

Human life upon this earth plane is a precious gift of the Creator. Human life, unlike animal life, is meant for achievement of the higher purpose of human life i.e. Liberation of the Soul or Union of the individual Soul with the Supreme Soul or Self-realisation or God-realisation or *Moksha*, which is the Supreme Grand Object of Aspiration of Ideal Human Life according to our own great Indian Culture or *Bharatiya Sanskruti* and which alone gives permanent happiness and eternal peace and which alone results in permanent cessation of sorrows and sufferings. Hence, human beings ought to live their precious human life most profitably i.e. ideally, successfully, completely, purposefully, prosperously, happily and peacefully. But while the ancient men were utilising their life most profitably, many of the modern ones do not do so. And when we make a comparison of the present condition of the modern men with that of the ancient ones as narrated in the above paragraphs, we find that a drastic, miserable and sorrowful catastrophe/ degeneration has taken place

in the personal life of many of the modern men. This is really a tragedy, a great tragedy in their personal life.

Further, the modern men are the hopes and makers of their family and their children. But the family life of these ignorant/ degenerate modern men, in the atmosphere of lack of good qualities such as mutual love, affection, adjustment, understanding, harmony, happiness, peace, etc., is not successful and is not peaceful. The adverse effects of the ignorant/degenerate modern men get transmitted to their children in their families and as such, the life of their children, the future citizens, are adversely affected for want of initial childhood training on moral and ethical values, decent manners, good conduct, noble life, religious and spiritual outlook at home. The modern men are also the hopes and makers of the society and the nation. They are in charge of the important affairs of their nation like education, health, economy, agriculture, trade, commerce, industry, defence, etc. and are responsible for the peace and prosperity of the people; and the safety and welfare of the nation. But the social life and national life also of these ignorant/degenerate modern men, in the atmosphere of lack of good qualities such as mutual love, affection, fellow-feeling, cooperation, adjustment, understanding, harmony, happiness, peace, etc., are not successful and are not peaceful. And in their hands, there is only disturbance, downfall and destruction in the society and the nation, instead of peace, prosperity and welfare. The adverse effects of the ignorant/ degenerate modern men also get transmitted to the members of the society and the citizens of the nation and the process continues generation after generation. What a great tragedy has taken place in the family life, social life and national life of the modern men ! This is truly a great national tragedy.

Choice for a successful and blissful human life

My dear modern student and youth friends ! If you continue to live your present student life in the manner as narrated in the earlier paragraph, then your most precious, golden student life and

youth period will go waste; and you will not be able to build your precious human life by laying a proper and strong foundation with good physical health, powerful mind, noble character and ethical conduct. Instead, you will suffer in the manner as narrated in the earlier paragraph. Do you want such a state of things to happen in your student life and youth period ? Your answer will certainly be 'no', a big 'NO'. Each and every student and youth should aspire to utilise his most valuable, golden student life and youth period most profitably by building his life properly and strongly. Therefore, you also must aspire to build your life in the similar manner. This is the right choice.

Further, after completion of your studies and on taking over the duties and responsibilities of family life, if you adopt the present materialistic pattern of life of the modern men, then the same will be your fate as that of the modern men. Your life will become a life of failures, sorrows and sufferings and will go in vain without achievement of the higher purpose of human life i.e. *Moksha* or Liberation of the Soul or Union of the individual Soul with the Supreme Soul or Self-realisation or God-realisation, which is the Supreme Grand Object of Aspiration of Ideal Human Life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* and which alone gives permanent happiness and eternal peace and which alone results in permanent cessation of sorrows and sufferings. Do you desire the same fate to befall on you ? Your answer will certainly be 'no', a big 'NO'. Everybody yearns to live a life of success, a life of true prosperity, a life of permanent happiness and a life of eternal peace. Therefore, you also must crave to live such a life. Then and then only your life upon the earth plane will be said to be successfully lived, completely lived, purposefully lived, worthily lived, wisely lived, truly lived, ideally lived. Therefore, our ancient Holy Scriptures and our *Rishis*, *Munis*, Saints, Sages and the Great Ones have declared since inception that human life is a precious gift of God, created with the higher

purpose of enabling the human beings, the crown of creation, to shed animal instincts, develop human qualities and unfold divine potentialities and to attain the state of divinity, which is the state of their Creator Himself and get merged with the Creator, thereby deriving permanent happiness and eternal peace. Friends ! In this universe, every thing is changing and going through a process of evolution. The lowest of the creation i.e. the inanimate stones and mountains evolve into fertile soil. Fertile soils sustain and evolve into living plants and trees. Living plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into divinity, the state of their Creator Himself and get merged with the Creator. When the state of divinity is attained and permanent happiness and eternal peace are derived, life is said to be successfully lived, completely lived, purposefully lived, prosperously lived, happily lived, peacefully lived, worthily lived, wisely lived, truly lived, ideally lived. Friends ! Should you allow this precious gift of human birth given to you by God to go in vain, unutilised, misutilised, without achievement of the aforesaid higher purpose of human life; and acquire sorrows, sufferings and miseries only and lose the rare, golden opportunity? Should you allow yourself to continue in the vicious circle of birth-death-rebirth and thereby, to continue to suffer life after life ? Certainly not. You must not. Instead, you must choose to gainfully utilise this most precious human birth upon this earth plane and achieve its aforesaid higher purpose of human life, simultaneously living a truly prosperous life. This is the right choice.

Reasons for the catastrophe/degeneration/failure in life of the modern students and youth and in the life of the modern men

My dear modern students and youth ! We are now convinced that we should utilise our golden student life and youth period most profitably in building our precious human life by laying

a proper and strong foundation of life with good physical health, powerful mind, noble character and ethical conduct. We are also convinced that we should utilise our rare human life, the precious gift of the Creator, wisely by not only living the secular life with acquiring of true material prosperity and fulfillment of legitimate vital worldly but also by living the ethical and religious life (*dharma jeevana*) and spiritual life (*aadhyatmik jeevana*) in order to get permanent happiness and eternal peace and thus, live the precious human life ideally, successfully, completely, purposefully, prosperously, happily and peacefully. Now let us find out the reasons as to why the modern student and youth is not able to build his life properly and strongly and why the modern man is not able to live his life ideally, successfully, completely, happily and peacefully. The reason will help us to find out the remedy.

The reason is that the modern student and youth, taught under the modern education system, which lacks character-building, life-building and man-making education through value education or moral, ethical, religious and spiritual education based on our nation's lofty ideals and great ancient Indian Culture or *Bharatiya Sanskriti* but imparts only secular education following western education system, remains ignorant about the right path of life; and wastes his golden student life and youth period in the manner as stated in the earlier paragraph. But the ancient student and youth, educated in the ancient education system following our nation's ancient culture, which imparted both character-building, life-building and man-making education through value education or moral, ethical, religious and spiritual education as well as secular education, was utilising his golden student life and youth period in building his life properly and strongly. And the modern man, taught under the modern education system, which lacks character-building, life-building and man-making education through value education or moral, ethical, religious and spiritual education, remains ignorant about the right path of life and engages himself only in the secular pursuits of acquiring *artha* or

material wealth and fulfilling his *kama* or vital worldly desires, as stated earlier. But the ancient man, educated in the ancient education system following our nation's ancient culture, which imparted both character-building, life-building and man-making education through value education or moral, ethical, religious and spiritual education as well as secular education, was engaging himself not only in the secular pursuits of acquiring *artha* or material wealth through ethical, fair and honest means and fulfilling his need-based, legitimate and reasonable *kama* or vital worldly desires and but also in practising *dharma* or ethics or righteousness and in pursuing *aadhyatmikata* or self-culture or spiritual culture for attaining the higher purpose of human life and for deriving permanent happiness and eternal peace. In fact, the ancient man was giving the foremost place to observance of *dharma* or ethics or righteousness and supreme position to practice of *aadhyatmikata* or self-culture or spiritual culture and thereafter only, to acquiring of *artha* or material wealth through honest and fair means and fulfillment of *kama* or vital worldly desires which are legitimate, just, reasonable and need-based only, without the sense of enjoyment; being guided, regulated and governed by *dharma* or ethics or righteousness. These pursuits are known as *Artha, Kama, Dharma and Moksha* or when placed in the right order, *Dharma* (Religion or Ethics or Righteousness or Ethical Value), *Artha* (Material Prosperity or Economic Value), *Kama* (Fulfillment of Vital Worldly Desires or Vital Value) and *Moksha* (Liberation of the Soul or God-realisation or Self-realisation or Spiritual Value), the Four Grand Objects of Aspiration of Ideal Human Life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Vedic Culture* or *Bharatiya Sanskruti*. The ancient man had faith in God and his living upon this earth plane was for the supreme purpose of Liberation of Soul or Self-realisation or God-realisation or *Moksha* through the practice of *aadhyatmikata* or self-culture or spiritual culture, which was bestowing upon him permanent happiness and eternal peace. In the process, he was shedding his

animal instincts, developing human qualities and living a noble life. He was also engaging himself in the pursuit of unfolding his latent divine faculties and making efforts for attainment of Liberation of Soul or Self-realisation or God-realisation or *Moksha* with a view to getting permanent happiness and eternal peace and attaining a state of divinity, which is the state of God, the Creator Himself. Thereby, the process of evolution was getting completed. Thus, the ancient student and youth and the ancient man had the opportunity of being imparted character-building, life-building and man-making education through value education or moral, ethical, religious and spiritual education and of building their life and of acquiring knowledge on the four grand objects of aspiration of ideal human life in the *Gurukulas*, the centres of learning, and were adopting the right path of life to achieve the same. On the other hand, the modern student and youth and the modern man does not have the opportunity to learn the said knowledge in our modern schools, colleges, universities and other educational institutions, is ignorant of the same and does not adopt the right path of life. Thus, the reason for the catastrophe/ degeneration/ failure in the life of modern students and youth and in the life of the modern men is "ignorance". "Ignorance" is the root cause.

The remedy - Real Knowledge & its Source

"Ignorance" being the root cause for the catastrophic conditions/ degeneration/ failure in the life of the modern students and youth as well as in the life of the modern men, the remedy for the same lies in acquiring of the "Real Knowledge" i.e. knowledge about the right path of human life upon this earth plane, knowledge about one's real identity and one's true purpose of life, knowledge about building one's life properly and strongly and knowledge about achievement of the four grand objects of aspiration of ideal human life for living the same successfully, completely, purposefully, prosperously, happily and peacefully. Thus, "Real Knowledge" is the gateway to the sure solution of the problems of the modern

students and youth as well as of the modern men.

Now the question is wherefrom can one get "Real Knowledge"? One can get real knowledge through character-building, life-building and man-making education through value education or moral, ethical, religious and spiritual education in the schools, colleges, universities and other educational institutions, in which one studies during the period of his student life. One can get initial training on morality, ethics, religions, spirituality during his childhood period from his parents at home. One can also get real knowledge to some extent from the elderly people in the society and the social environment prevailing around him. The students of the ancient time had the opportunity of getting real knowledge being imparted to them through character-building, life-building and man-making education or value education or moral, ethical, religious and spiritual education in their educational institutions known as "*Gurukulas*", which were established and run by the *Rishis*, *Munis*, Saints and Sages in the forests. They were also properly trained by their noble parents at homes. The elderly people in the society and the social environment prevailing around them were good and therefore, had similar influence on them. In the process of learning the real knowledge in the "*Gurukulas*", the students were able to know the supreme purpose of human life upon the earth plane i.e. Liberation of Soul or Self-realisation or God-realisation or *Moksha* and the right path to achieve the same i.e. the path of spirituality or *aadhyatmikata*. Having learnt the same, they were building their life properly and strongly during their golden student life and youth period; and after entering into the householder's life, they were living the *dharma jeevana* or religious and ethical life and the *aadhyatmik jeevana* or spiritual life and striving to achieve all the four grand objects of aspiration of ideal human life viz. *Dharma* (Religion, Ethics or Righteousness or Ethical Value), *Artha* (Material Prosperity or Economic Value), *Kama* (Fulfillment of Vital Worldly Desires or Vital Value) and *Moksha* (Liberation of the Soul or God-realisation

or Self-realisation or Spiritual Value). Thereby, they were living an ideal and successful life, i.e. a truly prosperous as well as a happy and peaceful human life. In comparison to the same, the students of modern time are not imparted the real knowledge through character-building, life-building and man-making education or value education or moral, ethical, religious and spiritual education in the modern schools, colleges, universities and other educational institutions where they study. The modern educational institutions impart to them secular knowledge on languages, arithmetic, history, geography, civics, science, commerce, etc. and also impart to them knowledge on various vocations/ occupations/ professions such as agriculture, trade, commerce, management, industry, engineering, medicine, law, etc. and enable the modern students to get a degree, seek a job, pursue a vocation/ occupation/ profession and earn money for the livelihood for themselves and for their family members. But the modern educational institutions do not impart to the students, through character-building, life-building and man-making education or value education or moral, ethical, religious and spiritual education, the real knowledge i.e. knowledge on the real identity of human being, true purpose of human life, development of moral, ethical and human values, eradication of evil qualities, cultivation of virtues, building of noble character, performance of ethical conduct or righteous conduct and living of the ethical and religious life (*dharmaik jeevana*) and the spiritual life (*aadhyatmik jeevana*) for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life. Such deficient/ faulty modern education system based on foreign/ western system and foreign/ western culture is solely responsible for the aforesaid ignorance of our modern students and youth as well as the modern men and for all sorrows, tragedies, problems and failures that the modern students and youth and the modern men are facing today in their personal life, family life, cultural life, social life and national life. Further, the modern parents are the students of the modern deficient/ faulty system of education and

therefore, many of them lack the real knowledge, and are not in a position to impart the real knowledge/ training to their children at homes on the right path of life. The modern people in the society are in the same footings of the modern parents, and the environment in the modern society is polluted, unfavourable and therefore, the modern students and youth do not get the real knowledge from these two sources also.

Thus, the modern students and youth do not have the opportunity to get the real knowledge through character-building, life-building and man-making education or value education or moral, ethical, religious and spiritual education on the "Right Path of Life" for laying a proper and strong foundation of their life during their formative, golden period of student life and youth period, and for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life from any of the above three sources. Thus, there is a big vacuum and therefore, there is an acute, burning need for imparting such real knowledge to the modern students and youth in the modern schools, colleges, universities and other educational institutions.

My dear modern student and youth friends ! Although the schools, colleges and universities as well as the homes and the society do not impart to you real knowledge on the right path of life through character-building, life-building and man-making education or value education or moral, ethical, religious and spiritual education, there is no need for you to despair and lose heart. When you are proceeding in utter darkness; and desperately need light to show you the right path for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, there is hope for you, there is light for you. Our dear motherland *Bharatavarsha* has been a rich land of Holy Scriptures and *Rishis*, *Munis*, Saints and Sages since inception. The real knowledge is there in/ with them. We can study our ancient Holy Scriptures like *Vedas*, *Upanishads*, etc. and acquire the real knowledge. Of course, the *Vedas*, *Upanishads*, etc. are in

the Sanskrit language and it is not possible for most of us to study them as we do not know the Sanskrit language. Even if some of us know the Sanskrit language and study those Holy Scriptures, the deep, inner, true meaning of the teachings contained in them may not be understood by us. But then we have an easier means to such real knowledge. The Saints and Sages of our modern time, who have studied those Holy Scriptures, understood the same and applied them successfully in their life, are there to impart to us the real knowledge and show us the right path of life. Some of them are imparting the real knowledge in a few *Gurukulas* now existing in the modern time. Some others have established their own spiritual institutions, *Gurukulas*, *Ashrams* and are imparting the real knowledge there. But it is not possible for all modern students and youth to study in the *Gurukulas* or live in the *Ashrams* as the number of such centres is very much limited. But then, some of the modern illumined and God-realised Saints and Sages have written large numbers of books on the real knowledge, explaining the teachings contained in the ancient Holy Scriptures and providing their own commentaries on the same. Those books have been written in English, Hindi, etc. the languages which are being widely used and understood by most of the modern students and youth and the modern men. We can study those books, acquire the real knowledge and learn the right path of human life for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life upon this earth plane; and adopt the right path of life and proceed in the same. One such world-renowned modern Saint is Swami Sivananda Saraswati, the Founder-President of the International Divine Life Society, Rishikesh, Uttarakhand, India. He is regarded all over the world as a towering, illumined, perfect, God-realised Saint of the modern era. Equally regarded all over the world as another towering, illumined, perfect, God-realised Saint of the modern age is his illustrious disciple Swami Chidananda Saraswati, who succeeded him as the President of the International Divine Life

Society, Rishikesh. The modern students and youth can most profitably study their books, remove their ignorance, acquire real knowledge, learn the "Right Path of Life", build their life properly and strongly and live the same ideally, successfully, completely, purposefully, prosperously, happily and peacefully and thus, they can derive immense benefits for themselves.

After feeling the great, burning need for imparting of real knowledge through character-building, life-building and man-making education or value education or moral, ethical, religious and spiritual education to our modern student and youth friends, in the absence of provision of imparting of such knowledge in the modern schools, colleges and universities of our country to show them the right path of life, and seeing that the real knowledge is available in the books written by the above-named world-renowned Saints viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, I have made an humble attempt to form a theme, identify the topics based on the theme and have collected teachings on those topics from the books written by both the Saints; and compiled and presented them in the form of various lessons of this book, which is intended to and which seeks to serve as a compact Self-Guide for our modern student and youth friends on the "Right Path of Life" for building their life by laying a proper and strong foundation during their golden student life and youth period and for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life upon this earth plane.

This, in short, is the need for and the genesis of this book of compilation.

B. Theme of the book

At this stage, it will be worthwhile to know the theme on which I have made an humble attempt to design and develop the lessons of this book which, in my humble view, are required to guide our modern students and youth gradually and systematically on the "Right Path of Life" for living an ideal, successful, complete,

purposeful, prosperous, happy and peaceful human life upon this earth plane. The theme is like this.

Human life upon this earth plane is really full of sorrows, sufferings and miseries. Although man gets happiness from material wealth and worldly enjoyments, such happiness gets exhausted soon and does not last long and does not become permanent. Man, knowingly or unknowingly, seeks to get permanent happiness and eternal peace, throughout his life, but does not know where and how to get it. Also God has created human being, the crown of creation, with the purpose that, in the process of evolution, he will shed his animal instincts, develop human qualities and unfold his latent divine faculties in order to attain the state of divinity, which is the state of God Himself. This is called Self-realisation or God-realisation or Liberation of the Soul or Union of the individual Soul with the Supreme Soul or *Moksha*, which alone bestows upon human being permanent happiness, eternal peace and spiritual bliss. Self-realisation or God-realisation is possible only in human life but in no other species of life. Therefore, human birth is a precious gift of God and it ought to be utilised most gainfully. Hence, the supreme purpose of human life upon this earth plane is Self-realisation or God-realisation according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Generation of income for acquiring of material wealth and fulfillment of vital worldly desires is the secondary purpose only.

Self-realisation or God-realisation can be attained only through spiritual pursuit. For taking to spiritual pursuit, one has to obtain guidance from a spiritual preceptor. For carrying on his spiritual pursuit, a human being is required to live upon this earth plane and earn his livelihood by taking to some income-generating activity for regular maintenance and a reasonable, comfortable living of his physical life and of his family members. For both the purposes of carrying on spiritual pursuit (living of spiritual life) and earning of one's daily livelihood (living of secular life), he needs to keep good

physical health as well as to develop powerful mind. He also needs to build a noble character and live a moral and ethical life and perform ethical or righteous or virtuous conduct in his life. Good physical health, powerful mind, celibacy, noble character and ethical conduct are most essential for attaining success in both secular life and spiritual life. Further, prior to knowing the paths of spiritual pursuit, a human being needs to know his real nature or true identity. Once he knows his true identity, he will be interested to know his real or true or supreme purpose of life upon this earth plane. Once he knows the supreme purpose of his life, he will be interested to achieve the same and for that purpose, to learn and take to spiritual pursuit. On taking to spiritual pursuit, simultaneously living a secular life, he needs to continuously make efforts in the spiritual pursuit for getting permanent happiness, eternal peace and spiritual bliss through realisation of his own self. This, in short, is the theme.

C. Contents and Lessons of the book

The contents of this book have been divided into eight parts. Part-A is prologue. Part-B gives introduction to human life and contains two lessons. Part-C deals with foundation of successful human life and includes five lessons. Part-D relates to and covers four grand objects of aspiration of ideal human life in ten lessons. Part-E dwells on achievement of the four grand objects of aspiration of ideal human life and contains three lessons. Part-F includes advices to students in two lessons. Part-G relates to unity of religions and world peace and contains two lessons. Part-H includes epilogue and Part-I contains appendices.

Lessons on different topics structured on the aforesaid theme have been classified and included in the above Parts of this book. The first lesson reveals the real nature of the human beings. The second lesson highlights the true purpose of human life upon this earth plane. The third lesson deals with good physical health, the fourth lesson treats of powerful mind and in the fifth lesson is given a detailed knowledge on practice of celibacy or *brahmacharya*. The

sixth lesson dwells on noble character or *satcharitra*, cultivation of virtues and eradication of vices. The seventh lesson gives an outline of moral and ethical conduct or *sadachara*. The eighth lesson relates to Indian Culture or *Bharatiya Sanskruti*. The ninth lesson deals with Religious Pursuit or *Dharma* or Ethical Value, the first, foremost and the foundational grand object of aspiration of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. The tenth lesson enlightens on One's prescribed duties or *Svadharma* and contains advices of Swami Sivananda Saraswati to different sections of the people. The eleventh lesson gives a brief idea on Economic Pursuit or *Artha* or Economic Value and Vital Pursuit or *Kama* or Vital Value, the second and the third grand objects of aspiration of ideal human life according to our ancient Indian Culture or *Bharatiya Sanskruti*. The twelfth lesson expounds Spiritual Pursuit or *Adhyatma* or *Moksha* or Spiritual Value, the fourth and the supreme grand object of aspiration of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* and provides a short account of various paths for achieving the supreme purpose of human life i.e. *Yoga* and *Vedanta*. The thirteenth lesson enlightens on the role of Spiritual Preceptor or *Aadhyatmik Guru* and the need for him. The fourteenth lesson dwells on *Japa Yoga*. In the fifteenth lesson is described the Yoga of Synthesis or *Samanwaya Yoga* as propounded by Swami Sivananda Saraswati. An insight into Divine Life or *Divya Jeevana* is given in the sixteenth lesson. The seventeenth lesson deals with Company of Saints or *Satsanga* and Study of Holy Scriptures or *Svadhyaya*. The eighteenth lesson throws light on Domestic Life and Spiritual Life. The nineteenth lesson concentrates on Spiritual Practices or *Aadhyatmik Sadhana* and the twentieth lesson includes Resolve form, Spiritual Diary and Daily Introspection. The twenty-first lesson and the twenty-second lesson contain Advices of Swami Sivananda Saraswati and Swami Chidananda Saraswati to students. The twenty-third lesson and the

twenty-fourth lesson enlightens on Unity of Religions and World Peace respectively.

This book constitutes a compact Self-Guide for the modern students and youth and therefore, for their further study on any topic or lesson of this book, they are advised to study the books on the subjects written by the Authors of this book of compilation, viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati. They may also study the books written by other God-realised Saints, Sages and Godmen.

In the prologue, Compiler's First Prayer to the modern Students and Youth containing the need, theme and lessons of the book as well as brief introduction of the Authors of the book; and compiler's fervent prayer to the modern students and youth to arise, awake and adopt the "Right Path of Life" has been furnished. The inspiring message of Swami Sivananda Saraswati, with the title "Spiritual Outlook for the Youth" has been reproduced thereafter, which will strengthen the knowledge and belief acquired by the students by reading the said Compiler's First Prayer and also greatly inspire the students for leading a spiritual life.

The compiler's write-up on "Life Building and Successful Living — Ways and Means" seeks to guide the modern students and youth on how to build their life by laying the foundation of their life properly and strongly during their golden student life and youth period and how to construct the superstructure of their life completely, properly, strongly and nicely in order to live their precious human life ideally, successfully, completely, purposefully, prosperously, happily and peacefully.

This book of compilation comes as a great need of the hour in the situation of lack of provision of imparting of character-building, life-building and man-making education through "Value Education or Moral, Ethical, Religious and Spiritual Education" (which is the "Real Education") in the modern schools, colleges and universities of our country. Therefore, a separate write-up on this topic containing

a brief discussion on the same is considered relevant, necessary and worthwhile and therefore, has been included for study of the modern students and youth. This will enlighten them on the purpose of education, meaning of value education or moral, ethical, religious and spiritual education and its utmost necessity, importance, usefulness and benefits in their life.

The write-up " Sivananda Literature — Its great benefits for the modern students and youth in life building and successful living" seeks to enlighten the modern students and youth on the necessity, importance and benefits of Sivananda Literature in life building and successful living in the situation of lack of character-building, life-building and man-making education through "Value Education or Moral, Ethical, Religious and Spiritual Education" (Real Education) in the modern schools, colleges and universities of our country. Copy of the reproduced booklet "Students, Spiritual Literature and Sivananda" by Swami Chidananda Saraswati vividly, ardently and fairly describes the greatness, unique importance and immense benefits of Sivananda Literature for the modern students.

In this context, lack of character-building, life-building and man-making education through value education or moral, ethical, religious and spiritual education (the real education) for our modern students in the schools, colleges and universities of our country is most humbly considered by this humble compiler as a Great National Tragedy and therefore, a separate write-up containing an humble, open prayer to the Governments, all Institutions and fellow Citizens of our country to "Save the Youth, Save the Nation" has been included, most humbly praying for some urgent actions to be taken immediately to combat this Great National Tragedy which our students, our youth, our people, our teachers and professors, our culture, our society, our nation and our dear motherland *Bharatavarsha* have been confronting since long.

Incidentally, many modern students and youth have a poor idea, wrong notion on terms like philosophy, science, religion, yoga,

God, etc. Therefore, a separate section containing some writings of Swami Sivananda Saraswati on those topics has been included in this book which will enlighten them with a correct understanding of those terms and which they can study before commencing study of the lessons of this book. Thereafter, the write-ups of Swami Sivananda Saraswati on moral and spiritual regeneration of the world, with accent on youth, have been reproduced which emphasises the great need for the same in the context of the present scenario of the world.

In the epilogue, the gist of the Convocation Address given by the Saints and Sages to their students in the *Upanishadic* era, as collected from the writings of Swami Sivananda Saraswati, and Universal Prayer composed by Swami Sivananda Saraswati have been reproduced for the knowledge and benefits of the modern students and youth. The compiler's write-ups on two topics i.e. "Life Building and Successful Living — Further Ways and Means" and "Living of Religious and Ethical Life (*Dharmik Jeevana*) Life and Spiritual Life (*Aadhyatmik Jeevana*) Life during student life and youth period" have been included which seek to give further guidance to the modern students and youth on the said topics. It also includes Compiler's Last Prayer to the modern students and youth containing a fervent prayer to them to study this book, acquire knowledge and practise the knowledge acquired after studying the lessons of this book for their highest welfare and supreme good by building their life by laying a proper and strong foundation during their golden student life and youth period with good physical health, powerful mind, strict celibacy (*purna brahmacharya*), noble character (*satcharitra*), ethical conduct (*sadachara*), and by constructing a complete, proper, strong and nice superstructure thereon for their living the secular life with *artha* (acquiring of material wealth) and *kama* (fulfillment of vital worldly desires), as well as living the religious life (*dharma jeevana*) and spiritual life (*aadhyatmik jeevana*) in order to achieve the higher purpose of human life i.e. Liberation of

the Soul or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation or *Moksha*, which is the Supreme Grand Object of Aspiration or Grand Goal of Ideal Human Life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; and thus for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life upon this earth plane. Message of Swami Chidananda Saraswati and Swami Sivananda Saraswati to the modern Students and Youth, Message of Swami Sivananda Saraswati to the Teachers and Professors, Universities and Colleges and the modern Men have been reproduced for their knowledge and benefits. Further, Model Sivananda Study Circle, Model 01 Day Students' Awareness Programme and Model 05 Days Students' Awareness Programme conceptualised, designed and prepared by the compiler have been furnished, which the Universities, Colleges and Schools Administrative Authorities as well as the Teachers and Professors can consider to adopt and implement in their Universities, Colleges and Schools for the benefits of their students.

In the appendices, brief life sketch of Swami Sivananda Saraswati and brief life sketch of Swami Chidananda Saraswati; and three write-ups on the personality and work of Swami Sivananda Saraswati written by Swami Chidananda Saraswati, Prof. Jean Herbert, Geneva University and Prof. Kaizo Matsuda, Saga University of Japan have been reproduced for the knowledge and benefits of the readers. The "National Code of Conduct", developed by the Lovers of the Country and published by the Divine Life Society, Rishikesh, India has also been reproduced for study and benefits of the modern students and youth, the future citizens of our dear motherland *Bharatavarsha*. Lastly, a complete list of the books written by Swami Sivananda Saraswati and the list of books, souvenirs, magazines, etc. from which the writings have been compiled and reproduced in this book has been included.

The compiler's deep gratitude to all concerned has been

recorded in the Acknowledgement portion.

The lessons of the book have been structured in such a way as to meet the basic requirements of the modern students and youth, and the book, in nut shell, offers them a compact Self-Guide on the "Right Path of Life". It will guide them on a correct insight into human life explaining the real nature of human beings and true purpose of human life; for laying a proper and strong foundation of their life during their golden student life and youth period; for an integrated development of their physical body, mind, intellect, heart and soul; for constructing the superstructure of their life completely, properly, strong and nicely; and for proceeding on the right path of life for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life upon this earth plane according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; and simultaneously, to become worthy assets of their family, the society, the nation and the whole world.

Further, the teachings contained in these lessons are universal in nature and are valid and useful to all students and all youth of the whole world, irrespective of their nationality, language, religion, faith, belief, caste, colour, creed, sect, etc. As regards religion, they can know the true concept of religion and the essentials of all religions, which are universal and common to all religions. They can also get some knowledge about their own religion as well as about the religions of others. This will result in a clear and correct understanding of religion in its true sense transcending all kinds of narrow sectarian ideas, dogmas and bigotry; and also result in eradication of wrong notion about religion. This will enlighten the children to grow as good human beings and the people to control their wild animal instincts and achieve spiritual growth and higher goal of human life. This will also help in leading to religious understanding, religious tolerance, social and communal harmony, unity of religions, world peace and peaceful and harmonious co-existence amongst all sections of people and of all religions of the nation and of the whole world.

Therefore, all students and all youth of the whole world can equally reap the benefits from the teachings contained in the lessons of this book.

My dear modern student and youth friends ! In view of the foregoing, I most humbly, earnestly and fervently pray to you all to kindly study the lessons of this book for acquiring knowledge and guidance on "The Right Path of Life", on building your life by laying a proper and strong foundation during your golden student life and youth period with good physical health, powerful mind, strict celibacy (*purna brahmacharya*), noble character (*satcharitra*), ethical conduct (*sadachara*), and on living your precious human life by constructing a complete, proper, strong and nice superstructure thereon; and thereby, for living your secular life with *artha* (acquiring of material wealth) and *kama* (fulfillment of vital worldly desires), as well as for living the religious life (*dharmaik jeevana*) and spiritual life (*aadhyatmik jeevana*) in order to achieve the higher purpose of human life i.e. Liberation of the Soul or Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation or *Moksha*, which is the Supreme Grand Object of Aspiration or Grand Goal of Ideal Human Life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*; and thus, for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, and thus, for marching on "The Right Path of Life", for your greatest interest, highest welfare and supreme good. (However my dear friends ! I consider it necessary to mention here that my heart-felt, humble, fervent and friendly prayer to all my dear student and youth friends to study the lessons of this book is suggestive and optional only, but not at all intended to be imposing or binding or compulsory. Therefore, if any of our dear student and youth friends thinks that study of any or all lessons of this book is not acceptable to him for whatever be the reason, he may kindly bear with me, pay no attention to my friendly prayer and may not study the same.)

D. When and How to study the lessons of the book

My dear student and youth friends ! You should study this book for 20 to 30 minutes every day early in the morning, because in the early morning hours the mind remains fresh and is found to be in a receptive state, concentration of the mind comes easily and whatever is studied is deeply absorbed and easily remembered; and thereafter, you can study your class lessons.

If you so "will", you can find out/earmark 20 to 30 minutes early in the morning every day for studying this book (a) by sleeping early in the night and by rising early in the morning, (b) by keeping yourself away from time-wasting activities like excess sleeping, gossiping, indulgence in entertainment activities, excess use of social media, cinema, television, mobile phone, etc.; and (c) by making "time management" by preparing and sticking to what is called "Daily Routine" by allotting separate time for various day-to-day activities of your life. A Model Daily Routine has been furnished in "Epilogue — D" in Volume — 16 of this book for your guidance.

However, in spite of the same, if you can not devote time early in the morning every day for studying this book because of the heavy burden of your school/college/university class lessons, you should study this book for 01 to 02 hours on all Sundays and holidays, that too in the early morning hours for the aforesaid reason.

My dear student and youth friends ! Please study the lessons of this book. Please study the same earnestly, devoutly, sincerely, thoroughly, carefully and meticulously. Please study all lessons, one by one. Please study these lessons again and again. Repeated study will enable you to get a clear and correct understanding of the knowledge contained in these teachings. Please study each lesson (a) with firm faith, high reverence and great devotion towards the Authors of this book and the teachings contained therein so that your mind will value their teachings and easily accept the same and you will make your best endeavours to march on "The Right Path of Life" and build and live the pattern of life as has been shown by

them in this book and thereby, you can derive maximum benefits for yourself, (b) with high level of receptivity so that you will be able to understand the teachings contained therein clearly, correctly and deeply, (c) with *manana* or calm and deep reflection in your mind for some more time on the knowledge so gained. Such reflection will help you in proper grasping and full absorption of the knowledge in your mind, and (d) with *nididhyasana* or composed and deep meditation for some longer time on the teachings/knowledge contained in the lessons of this book so that you will be able to absorb and assimilate the same in your mind deeply and retain in your memory instantly and for long period.

Further, the teachings contained in the first lesson and the second lesson may be found to be a bit difficult to comprehend in the beginning. Therefore, please study these two lessons again and again. Please also repeat study of these two lessons on completion of study of all other lessons so that their meaning can very clearly be understood by you.

On completion of study of all lessons of this book, please study the "*Upanishadic Convocation Address*". Please also study the "Compiler's Last Prayer to the modern Students and Youth" positively and carefully. Study of the same will guide, inspire and encourage you to practise the knowledge gained from the study of the teachings contained in the lessons of this book in your day-to-day life. Knowledge gained without putting the same into actual practice remains as theoretical knowledge only and is of no real benefit to you. By regular and sincere practice alone of the knowledge so gained in your day-to-day life, you will derive real benefits, which will lead to your highest welfare and supreme good.

E. Brief introduction of the Authors whose writings have been compiled in the book

Knowledge about the authors of a book goes to develop *shraddha* (faith/love) and *vishwas* (faith) on them; creates great interest in the minds of the readers to study their writings with due

earnestness for better appreciation of the teachings contained therein and also enhances their acceptability. Therefore, a brief introduction on the life, work and mission of the Authors of the book viz. Swami Sivananda Saraswati and Swami Chidananda Saraswati, whose select writings have been compiled, reproduced and presented in this book, is furnished hereunder which you should read before study of the lessons of this book for your benefit.

Swami Sivananda Saraswati His Life

Swami Sivananda Saraswati was born as Kuppuswami on the 08th September 1887, in the illustrious family of the sage Appayya Dikshitar and several other renowned saints and savants. His mother also belonged to a highly religious family. He had a natural flair for a life devoted to the study and practice of Vedanta.

He had an inborn desire to serve all humanity. His passion for service drew him to the medical career and he became a doctor by profession. He went to Malaya and rendered his service to the sick people. In the hospitals in Malaya in which he worked, he spent all his energy and time in relieving human sufferings by serving the sick and the poor, day and night, with a sympathetic heart. This type of selfless service gave him purification of heart and mind, and led him to the spiritual path.

In course of his medical service, he had seen ample evidence of the sufferings of the people of this world. Also, he had the spirit of *vairagya* or dispassion and therefore, although Malaya was a land of temptations, nothing could tempt him. Further, the spirit of *sannyasa* was ingrained in him. Therefore, his life of lucrative medical profession with financial wealth, comfort and luxury at Malaya could not allure him to the worldly life. Also, thoughts like "Is there not a higher mission in life than the daily round of official duties, eating and drinking? Is there not any higher form of eternal happiness than these transitory and illusory pleasures? How uncertain is life here! How insecure is existence on this earth-plane, with various kinds of

diseases, anxieties, worries, fear and disappointments ! The world of names and forms is constantly changing. Time is fleeting. All hopes of happiness in this world would terminate in pain, despair and sorrow." were constantly rising in his mind. And "For a *Vairagi* who had a sympathetic heart, the world is full of pain. True and lasting happiness cannot be found merely in gathering wealth. With the purification of heart through selfless service, he had a new vision." He "was deeply convinced that there must be a place — a sweet home of pristine glory and purity and divine splendor — where absolute security, perfect peace and lasting happiness can be had through Self-realisation." He, therefore, gave up the life of ease, comfort and luxury, renounced his medical career at Malaya in 1923, came back to India, settled down at Rishikesh, Himalayas, obtained *sannyasa diksha* from his Spiritual Preceptor or *Aadhyatmik Guru* Paramahansa Shri Swami Viswananda Saraswati and took to the life of complete renunciation or *sannyasa* life. He practised intense spiritual austerities and prolonged deep meditation; and attained spiritual illumination or Self-realisation or God-realisation or *Moksha*. He shone as a great Yogi, Para *Bhakta*, Saint, Sage and *Jivanmukta* (One liberated while living). The doctor of the body and mind became the doctor of the soul.

His Mission

His mission in life after attainment of spiritual illumination was to disseminate the spiritual knowledge that he gained during his severe austerities and prolonged and deep meditation, amongst the entire humanity in order to show them the right path of life which would put an end to their sorrows and sufferings and lead them to derive permanent happiness, eternal peace and spiritual bliss.

His Literature

His intense desire to disseminate spiritual knowledge and his great mission to serve the entire humanity bore tangible fruits in the form of more than 300 books which he wrote on all aspects of human life starting from health and hygiene to religion and spirituality

and for all categories of people of both East and West. He churned the *Vedas*, *Upanishads* and the Holy Scriptures of every sort and of all religions, collected the very cream of them, the ambrosia of life, and presented the same in the widely used English language for ready consumption by the vast masses of common men of the nations of the whole world in the modern times.

The teachings contained in his writings are universal in nature and are beneficial to all people irrespective of their religion, faith, belief, nationality, caste, creed, colour, sex, sect, etc. His writings are very simple, lucid, practical and powerful emanating from his vast reading, deep reflection and devoted practice. They are charged with his spiritual powers derived from God-realisation. His writings are also highly inspiring, profoundly encouraging, greatly appealing, soul-stirring, life-transforming, and penetrate deep into the hearts of the readers. His books have been translated in many Indian languages such as Hindi, Tamil, Telugu, Kanarese, Bengali, Oriya, Gujarati, Sindhi, Urdu, etc and many foreign languages like German, French, Japanese, Spanish, Russian, Burmese, etc. Foreign editions of his books also came in America, Germany. Millions of people belonging to different religion, faith, belief, nationality, caste, creed, colour, sex, sect, etc. all over the world who went through his books were greatly attracted and highly inspired, learnt real knowledge, knew the right path of life, took to righteousness and spirituality and derived immense benefits, both secular and spiritual, in their life. He also had special interest for the development and welfare of the modern students and youth and wrote many books specifically for their benefit. His teachings from the saintly heart are a great blessing not only to the generation in which he lived but also to the generation and generation to come after him. Swami Chidananda Saraswati, his foremost disciple, while delivering a talk on his Holy Master said "Our daily life should be a response to that call from darkness to Light. And Holy Master, having become illumined with that Light, wished to share it with all mankind, with all his brethren. And this

great and intense urge from his great heart manifested itself as 300 books and his free distribution of innumerable pamphlets. This sharing was one hundred per cent of his life. It marked his entire being—share! "May all be illumined. May all attain that great peace. May all become blessed. May all become liberated!" That was Holy Master !" He further said, "And through this institution that he established, he continues to do that sublime work. Fortunate indeed is mankind. Blessed are generations that have come after him, for he made his light to shine perpetually. He has made it *akhanda jyoti*. He has made a permanent, unbroken light, banishing the darkness, illuminating the pathway of life of all sincere seekers."

His Institution

In 1932, he started the Sivanandashram on the bank of the holy river *Ganga*, at Rishikesh, Himalayas, India. In 1936, he established the Divine Life Society with a view to disseminating spiritual knowledge and bringing about moral, spiritual and cultural regeneration on a world-wide scale. The Society is non-sectarian in nature. His spiritual message and teachings flowed in all directions and reached millions and millions of people belonging to all nationalities, religions, faith, belief, caste, creeds, colours, sects, etc. all over the world and benefited them. He established the Yoga Vedanta Forest Academy in 1948 in order to train people in Yoga and *Vedanta* and show them the right path of life leading to permanent happiness, eternal peace and spiritual blessedness. In 1950, he undertook a lightning tour of India and Ceylon to disseminate spiritual knowledge and to bring about moral, spiritual and cultural regeneration. In 1953, he convened the World Parliament of Religions.

His Disciples

Swami Sivananda Saraswati was a Spiritual Preceptor par excellence. He trained, nurtured and developed a large band of sannyasins who spread spiritual knowledge all over the world. Prominent among them are Swami Chidananda Saraswati and

Swami Krishnananda Saraswati of the Divine Life Society, Rishikesh; Swami Satyananda Saraswati, the Founder President of the Bihar School of Yoga, Munger; Swami Chinmayananda, the Founder President of the Chinmaya Mission, Bombay; Swami Sahajananda Saraswati and Swami Venkatesananda Saraswati of the Divine Life Society, South Africa; Swami Vishnudevananda Saraswati of Cananda, Swami Hridayananda Saraswati Mataji, U.S.A., France and Swami Jyotirmayananda Saraswati, the Founder President of the Yoga Research Foundation, U.S.A.

His Philosophy

- Swami Sivananda Saraswati was an *Advaita Vedantin* and staunch follower of the great sage Adi Shankaracharya. At the same time he was also a great Yogi, a Para *Bhakta* and an Ideal *Karma Yogi*.

- He believed in the Supreme Fatherhood of one God and universal brotherhood of the entire humanity including all living creatures upon the earth plane; and that the whole world is one family. His philosophy is universal.

- True religion, according to him, is the religion of truthfulness, non-violence, purity, love, kindness, compassion, forgiveness, selflessness, doing good to others etc., which are the essentials of all religions. His concept of religion was universal and completely free from religious dogma and bigotry. He was a very large-hearted, broad-minded, catholic, tolerant saint. He regarded all religions with genuine love and had respect for the Saints and Prophets of all religions.

- His philosophy is not a philosophy of mere idealism. Rather it is a philosophy of practical realisation of idealism in the daily normal life of common men, which he carefully expounded for the modern men.

- Although he was basically an *Advaita Vedantin*, he granted absolute freedom to his disciples and followers in choosing their own path for Self-realisation and guided them on their individual

paths. He was very much strict with his disciples and followers only for doing practical sadhana.

- His philosophy and teachings being universal in nature and highly appealing to men of diverse tastes and temperaments, millions of sincere seekers, aspirants and devotees belonging to all religions, castes, creeds, sects and nationalities all over the world flocked to him for discipleship and guidance.

- He was an Awakener, had great interest in and contributed a great deal towards the revival of ancient spiritual knowledge and cultural practices as well as towards moral and spiritual regeneration in our dear motherland *Bharatavarsha* and in the whole world. He was genuinely interested in bringing about and greatly contributed to unity of religions and world peace.

- He was a unique, unparalleled, perfect, modern saint of *Bharatavasha* and of the whole world. He was a great benefactor of modern mankind of both the hemispheres, East and West, of the World.

- He was an educationist with a superior and prophetic vision and was having genuine interest and deep concern for bringing about required reformation in the present education pattern of our nation.

His Special interest in the modern students and youth

Swami Sivananda Saraswati had great, special interest in the education, development and welfare of the modern students and youth. He has, therefore, written many books specifically for them, which are of immense benefit. The booklet "Students, Spiritual Literature and Sivananda" published by the Divine Life Society, Rishikesh amply speaks about the great importance, enormous usefulness and immense benefits of Sivananda Literature for the modern students and youth. A copy of the said booklet, which is a record of the questions put by a student named Sri Venu and answers given by Swami Chidananda Saraswati on the great utility of Sivananda Literature for the students, on the eve of celebration of

"Sivananda Literature Festival" on 20.07.1959 throughout the whole world, has been reproduced in the next chapter for the benefit of the modern students and youth. The modern students and youth should read the said booklet before commencing study of the lessons of this book so that they can know the great importance, enormous usefulness and immense benefits of Sivananda Literature.

Swami Sivananda entered *mahasamadhi* on the 14th July 1963.

Swami Chidananda Saraswati

Swami Chidananda Saraswati was born as Shridhar Rao to Sri Srinivasa Rao and Smt. Sarojini Devi on the 24th September 1916. Sri Srinivasa Rao was a prosperous Zamindar and Smt. Sarojini Devi was an ideal Indian mother, noted for her saintliness. As a small boy, he listened to religious and spiritual stories from the great epics of India as well as other spiritual books and lives of saints narrated by Anantayya, a friend of his grandfather. These stories carved in the young heart a spiritual ideal to do austerity, become a *Rishi* and have a vision of the Lord. He was also born with an insatiable zeal to serve the sick and the suffering. Even in childhood, he served the lepers and looked after them as deities. He graduated with a B. A. degree from the famous Loyola College, Madras where only brilliant students used to be allowed admission.

With a fiery aspiration for the life spiritual, in 1943 he joined his holy Spiritual Master Swami Sivananda Saraswati, the founder President of the Divine Life Society, Rishikesh, whose inspiring writings had long attracted him. He was put in charge of the Sivananda Ashram Charitable Dispensary where his compassionate service to all earned him the affectionate title of Dr. Raoji. His devoted service and care of the lepers and even dogs seeing God in all drew the applause of his Master. Because of his literary flair, he was also given charge of Sivananda Ashram's correspondence and literature section, and was frequently called upon to give lectures as also to attend to the spiritual needs of the guests and visitors. He

was designated by his holy Master as the chief speaker in the *satsangs*, functions, ceremonies and celebrations held in the Ashram. He was the immediately and readily available trustworthy referee of everyone in all matters. In 1948, he was appointed by his holy Master as the Vice-Chancellor and Professor of *Raja Yoga* in the Sivananda Ashram's Yoga Vedanta Forest Academy. Towards the end of the same year, he was entrusted with the onerous responsibility of the General Secretary of the Divine Life Society. He was initiated into the holy order of *sannyasa* on the *Guru Purnima* Day, the 10th July 1949, by his holy Master Swami Sivananda Saraswati. He was an able, distinguished organiser of the Divine Life Society Branches in several parts of India. His contribution to the success of the epochal All India Tour of Swami Sivananda in 1950 is memorable. In 1959, he embarked on an extensive tour of America, being deputed by his holy Master Swami Sivananda Saraswati as his personal representative in response to many requests, to disseminate spiritual wisdom and the message of divine life in the West. After the *mahasamadhi* of his Holy Master Swami Sivananda Saraswati, he was elected as the President of the Divine Life Society. Thereafter, he extensively toured various parts of India and different nations of all continents of the globe and preached the teachings of his holy Master on divine life through his brilliant, inspiring and powerful discourses. He unremittingly continued his whole-hearted and dedicated service for long 60 years.

His holy Master Swami Sivananda Saraswati said on him "Chidanandaji was a great Yogi and Saint in his previous birth itself. This is his last birth. Chidananda is a Jeevanmukta, a great Saint, an ideal Yogi, a Para-bhakta and a great Sage. Swami Chidananda is all this and much more. Chidanandaji's lectures are the outpourings of his saintly heart, the revelations of his intuitive wisdom. And he is a practical Vedantin, his words have tremendous power. His lectures must be printed in gold." His holy Master had further said "When you closely follow Swami Chidananda's lectures, you will find that

all the Upanishadic wisdom is brought out in them, though he has not studied the Upanishads and does not even want to study them. He brings Upanishads from his heart. He is an embodiment of the Brahma Sutras and the Gita."

Although Swami Chidananda earned the reputation of a great Saint all over the modern world, his renunciation, simplicity, humility, compassion, tolerance, love, service to the suffering humanity and his single-minded devotion; and willing, whole-hearted and dedicated service to his holy Master Swami Sivananda remained unchanged throughout his earthly sojourn and are unique and par excellence.

Like his Holy Master Swami Sivananda, he had also special interest in the development and welfare of the modern students and youth.

Swami Chidananda entered *mahasamadhi* on the 28th August 2008.

F. Prayer to the modern student and youth friends of our dear motherland *Bharatavarsha*

My dear modern student and youth friends of our dear motherland *Bharatavarsha* ! Most of you are living in darkness being ignorant of the real knowledge about "The Right Path of Life" for living a successful, complete, purposeful, prosperous, happy and peaceful human life upon this earth plane due to the deficient / faulty modern system of education of our nation which lacks character-building, life-building and man-making education imparted through value education or moral, ethical, religious and spiritual education (the real education) and therefore, you are not able to proceed on "The Right Path of Life" and failures are awaiting you. But now light has come to you, real knowledge has come to you. This book containing real knowledge on "The Right Path of Life" for living a successful, complete, purposeful, prosperous, happy and peaceful human life is in your hands as a divine blessing. It will impart to you, through value education or moral, ethical, religious and spiritual education, the real knowledge about the higher purpose

for which human life is meant and will guide you on laying a proper and strong foundation of human life during your golden student life and youth period and for constructing a complete, proper, strong and nice superstructure of your precious human life and on proceeding on "The Right Path of Life" for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, both secular and spiritual, upon this earth plane. My dear modern student and youth friends ! Arise from deep slumber ! Study this book again and again ! Awake from ignorance ! Understand the higher purpose of human life and "The Right Path of Life" to proceed on. Adopt "The Right Path" in your own life and march on the said path. And continue your march in "The Right Path" for ever, ceaselessly. Thereby, you will be able to achieve the higher purpose or supreme purpose of your life; live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, both secular and spiritual, and achieve both permanent happiness and eternal peace as well as true prosperity in your personal life. Simultaneously, you will become a worthy asset to your children and of your family, the society, the nation and the whole world. You will be able to most gainfully utilise this precious gift of human birth given to you by the Creator. Lose not this golden opportunity. Life is short. Time is fleeting. Therefore, please do it now. Please do so now in your greatest interest, highest welfare and supreme good. Arise, Awake and Adopt the "Right Path of Life". This is my heart-felt, humble, fervent and friendly prayer to you all.

G . Prayer to the modern student and youth friends of all other nations of the whole World

My dear modern student and youth friends of all other nations of the whole World ! Most of you are also living in darkness due to ignorance of the real knowledge on "The Right Path of Life" for living a successful, complete, purposeful, prosperous, happy and peaceful ideal human life upon this earth plane and therefore, you are not able to adopt "The Right Path of Life" and are likely to have failures in your life. But now light has come to you also, real

knowledge has come to you. This book containing real knowledge on "The Right Path of Life" for living a successful, complete, purposeful, prosperous, happy and peaceful ideal human life is in your hands as a divine blessing. It will impart to you, through value education or moral, ethical, religious and spiritual education, the real knowledge about the higher purpose for which human life is meant and will guide you on laying a proper and strong foundation of human life during your golden student life and youth period and for constructing a complete, proper, strong and nice superstructure of your precious human life and on proceeding on "The Right Path of Life" for living an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, both secular and spiritual, upon this earth plane.

My dear friends ! Real knowledge is not the monopoly of any single nation or any single religion, faith, caste or creed; rather it belongs to all. It is universal in nature and is equally necessary for all human beings upon this earth plane. Real knowledge, from whatever source it is available, should be most welcome and heartily received and practised for one's own supreme good. In the past also, *Bharatavarsha* (India), the great land of real knowledge since time immemorial, was the World Teacher and the people of other nations of the whole world with materialistic and secular obsessions have ever looked to *Bharatavarsha* for real knowledge on its lofty pursuits of righteousness and spirituality. Righteousness and spirituality as the predominant pursuits of human life over materialistic and secular pursuits can alone bring permanent happiness, eternal peace and true prosperity in the personal life of all human beings, irrespective of their nationality, religion, faith, belief, caste, creed, colour, sect, etc. It will also bestow permanent happiness, eternal peace and true prosperity in the family, society, nation and the whole world.

Therefore, my dear modern student and youth friends of all other nations of the whole world ! I fervently pray to you also, please arise from deep slumber ! Study this book again and again ! Awake

from ignorance ! Understand the higher purpose of human life and "The Right Path of Life" to proceed on. Adopt "The Right Path" in your own life and march on the said path. And continue your march in "The Right Path" for ever, ceaselessly. Thereby, you will be able to achieve the higher purpose or supreme purpose of your life; live an ideal, complete, successful, purposeful, prosperous, happy and peaceful human life, both secular and spiritual, and achieve both permanent happiness and eternal peace as well as true prosperity in your personal life. Simultaneously, you will become a worthy asset to your children and of your family, the society, the nation and the whole world. You will be able to most gainfully utilise this precious gift of human birth given to you by the Creator. Lose not this golden opportunity. Life is short. Time is fleeting. Therefore, please do it now. Please do so now in your greatest interest, highest welfare and supreme good. Arise, Awake and Adopt the "Right Path of Life". This is my heart-felt, humble, fervent and friendly prayer to you all.

H. Prayer to the Almighty Supreme Lord

O Creator ! The Most Compassionate, Almighty Supreme Lord ! I most humbly, earnestly and fervently pray to Thee. Bless us that this book reaches each and every modern student and youth of our dear motherland *Bharatavarsha* and also of all other nations of the whole World at the earliest. Bless us that each and every modern student and youth studies this book and acquires the real knowledge and having acquired the same, puts the real knowledge into actual practice. Bless us that each and every modern student and youth arises, awakes and adopts the "Right Path of Life", and having adopted the "Right Path of Life", let him lead and live an ideal, successful, complete, purposeful, prosperous, happy and peaceful human life, comprising both secular life as well as spiritual life; and derive permanent happiness and eternal peace as well as true prosperity, simultaneously living happily in the world in universal brotherhood, peaceful co-existence and perfect harmony with all God's creation.

I. Apology

In the above write-up, repetitions of some points, ideas and words have been made consciously with the purpose that the points, ideas will get properly assimilated and deeply impressed in the juvenile, tender minds of the modern students and youth, for whom this book is primarily intended, for a better and firm understanding and deep assimilation of the points and the ideas. Therefore, a draft copy of this write-up, before its finalisation, was shown to some modern students and youth also, who studied the same and expressed that the thoughts/ideas conveyed in the write-up containing the repetitions could be fully and clearly understood by them. Many of them also gave their honest feedback that this write-up creates interest and inquisitiveness in their mind to study the lessons of this book and it serves the intended purpose very well. One student even stated that the reading of this write-up created such an inquisitiveness and interest in his mind that he wanted to get a copy of the book immediately and study the same. However, the elderly intellectual readers may not find the reading of this write-up so comfortable and pleasing due to the repetitions. I, therefore, sincerely beg apology from them for the inconvenience caused and also humbly request them to kindly bear with the inconvenience generously.

Bolangir

Date: The 08th September 2011

Mohan Lal Agrawal

Compiler

SPIRITUAL OUTLOOK FOR THE YOUTH

(A tape-recorded Message of Sri Swami Sivananda addressed to a child, intended for a film sequence)

“The child is the father of man,” so said a sage. Blessed child! You are the hope of the future generation, and you will be leaving to the world as legacy all that you have learnt and acquired, in each and every field of human interest and accomplishment, and your successes and failures, ideas and actions, will reflect upon the coming events, and will make them either great or small in the eyes of the posterity.

Blessed child! Is it not your ambition and ardent duty to acquire first for yourself all that is great, all that is noble, all that is invaluable, and all that is worthy of aspiring and attaining by a human being within his span of life?

At first, noble child, try to know the source of life, meaning of it, the goal for it and the way to attain that end.

Then, my blessed one, put forth right endeavour with all sincerity and earnestness at your command, which will confer upon you success in your struggle for evolution, and fill your being with perfection and happiness.

God is the source of life and He is the source of all that exists here, or on any other plane of existence. Don’t you see a perfect orderliness and rhythm in the pattern of creation, of which you are a unit? Can any other agency than God, the embodiment of Existence-Knowledge-Bliss Absolute, be the source of creation? All natural laws and forces of which the protons, electrons and atoms are units set in motion by His will, and they work according to the cosmic plan, unless they are momentarily disturbed by man’s foolishness to his own detriment. So, believe firmly in the existence of God and His supremacy.

The meaning of life is to get back to the source, form where all have come, after fulfilling the role in one’s life in the best possible manner. My child! you have come here to learn, not to be involved indefinitely. This vast world is a school for you; everyone is a teacher; and all the experiences of life are but lessons intended for you to grow wise by. Learn your lessons carefully and correctly, quickly and systematically, cheerfully and seriously, and promote your understanding and spiritual status, day by day, nay, hour by hour. The all-merciful and the all-wise Lord has given definite laws to guide you in life, specific duties to discharge, ample privileges to enjoy, and, in short, wide scopes for developing your body, mind and intellect, on your way towards the goal.

Satyam vada— speak the truth; for God is Truth and you can attain Truth only by practicing truth, by adoring truth, and by following the path of truth.

Dharmam chara— follow the way of righteousness: for, my child, nothing is haphazard here, and there is a correct way of thinking, acting and conducting yourself at each and every stage of your life. Follow this path with scrupulous care, and it will lift you up to the higher and purer realms of existence, confer upon you more valuable gifts of God and nature, and ennable your being in all ways. Blessed child! Do not forget that Dharma is the seed, from which sprouts the mighty tree of artha or worldly prosperity that yields the fruits of Kama or enjoyments. This wonderful tree of life, sprouting from the seed of righteousness, finally bestows upon you the most delicious manna of Moksha, or liberation, by eating which you will hunger no more, but have full satiation. This Moksha or liberation is the *summum bonum* of life, the consummation of all your noblest and purest aspirations, the final purpose of leading a righteous life, and the dazzling crown that is placed on your head by your divine Father, the Lord. Blessed child, please do not forget that you are an heir to the Divine Throne. You are not to crawl here like a worm, full

of want and imperfection, full of mundane desires and afflictions. You are Atma Samrat. You should have mastery over the mind. You should discipline the senses and cleanse your lower nature. You should work hard and strive well to make yourself better in every way. You are not a play-toy in the hands to destiny, but the master of your own fate. You make your own future or destroy it by what you do now. By timidity, sloth and absence of pluck, initiative and boldness, you suffer in poverty and are miserable. By being an abject slave of your senses you are like a helpless creature without a spine. Take courage by the forelock and stand up like a lion. You are the master of your own destiny. Be bold; be cheerful; a promising future awaits you.

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I record my deep sense of gratitude to Swami Padmanabhananda Saraswati, General Secretary, the Divine Life Society, Rishikesh, for benevolently granting me the kind permission of the Divine Life Trust Society for reproducing / quoting the writings of Swami Sivananda Saraswati and Swami Chidananda Saraswati form the books, souvenirs, magazines, etc. published by the Divine Life Society. I also record my deep sense of gratitude to Swami Atmajnanananda, Manager, Advaita Ashrama, Kolkata; and Sri P.V.Sankarankutty, Additional Registrar, Bharatiya Vidya Bhavan, Mumbai, Sri Aditya Vaidya, Co-ordinator, Editorials and Publications, All India Reporter Pvt. Ltd., Nagpur for generously according me the kind permission for reproducing the quotations/ excerpts form the Book “My Idea of Education” by Swami Vivekananda, compiled by Dr. Kiran Walia; and the Book “My Views on Education” by Sri Mohandas Karamchand Gandhi, compiled by Sri. Anand T. Hingorani; and All India Reporters respectively. I convey my deepest sense of heart-felt, reverential gratitude to Swami Vimalananda Saraswati, the Third President, the Divine Life Society, Rishikesh for his kind encouragement, grace and blessing showered on me, for which publication of this book of compilation could be possible.

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which also saved my time and labour in collection of the ideas/ views on education of Swami Vivekananda and Sri M.K. Gandhi from their respective books.

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graciously going through, upon my humble prayer, one or more of the draft copies of the write-ups prepared by me, viz. "Compiler's First Prayer to the modern Students and Youth", "Value Education (Moral, Ethical, Religious and Spiritual Education)— Its burning necessity in the life of the modern students and youth" and "Save the Youth, Save the Nation"; enriching the contents thereof and improving the language therein, wherever they considered necessary. The views expressed in those write-ups (except the quoted ones) and the style of presentation of the same are, however, mine.

My sincere gratitude is also due to all other Saints, Academicians and Educationists from whom also I received encouragement for this compilation work. I also extend my grateful thanks to the students and youth who, upon my request, kindly went through the draft "Compiler's Appeal to the modern Students and Youth" and gave their honest feed back and valuable suggestions on the same, which were a good source of strength and encouragement for me.

I convey my indebtedness to Sri Sarat Panda who gladly undertook the strenuous proof-reading work in spite of his heavy pressure of works. I also extend my sincere thanks to Sri D. Mishra, Proprietor, Mishra Xerox, Bolangir, for clean xeroxing with sincerity, Sri P.K.Giri, Proprietor and his team of workers, Jayashree Printers, Bolangir for printing this book nicely and that too, at concessional rate and my son Siva for typing my write-ups and coordinating the printing work.

The 08th September 2011

— Compiler

**The Booklet
“STUDENTS, SPIRITUAL
LITERATURE AND SIVANANDA”
(By Sri Swami Chidananda)
is reproduced hereunder
PUBLISHERS’ NOTE**

Swami Sivananda's name has become synonymous with the dissemination of spiritual knowledge. Illustrious author of over 300 books, Swamiji has endeared himself to all humanity through his catholic teachings spiced with love and understanding. Swami Sivananda takes a special interest in the younger generation. During his all-India tour in 1950, he gave preference to schools, colleges and universities for lecturing and demonstration of Yoga exercises. Unlike platform orators, Swamiji does not rest content merely with saying that the youth is the hope of tomorrow; he works day and night to mould the younger generation into future citizens. "Students are moulded to the education they receive," says Swamiji. At a time when education in this country has lost much of its meaning by its being devoid of man-making spiritual content, Sivananda Literature comes as a God-sent boon to the student community. No one, perhaps, is better qualified to advise the students and command their love and reverence than Swami Sivananda, because Swamiji speaks not as a Master, but as a friend and well-wisher. Says he: "I speak as your humble Sevak and 'Hitakankshi'. Whatever I say, I say by way of friendship and you have to act upon it after hearing me. Please accept this as a gift and make it your own." Gurudev's gift, not only to youth but to the whole mankind, is his literature, sweet and sublime, vast and luminous—the Divine Literature in commemoration of which the Sivananda Literature Festival is being celebrated today (July 20, 1959) throughout the whole world.

Millions the world over have benefited materially and spiritually through the study of Swamiji's life-transforming works. Thousands have personally visited the master and have had the benefit of his Darshan and personal instructions. One such blessed soul is Sri Venu (son of Sri S.K. Guptaji, Executive Engineer, Patiala). Soon after the schools closed early this summer, Sri Venu came straight to Shivanandanagar to 'enjoy' his vacation with Satgurudev. An unusual way, indeed, for a modern student to enjoy his vacation! Asked what brought him here, Sri Venu was quick to reply: "I find peace in the atmosphere here." A robust intelligence and an innate cheerfulness coupled with the seriousness of a Sadhaka and an unshakable faith in his Satguru and his teachings made it possible for this young student-disciple of Swamiji to make remarkable progress in the study and practice of Yoga and Vedanta during the short spell of two months he stayed in the Ashram.

On the eve of his return home, Sri Venu heard of the Sivananda Literature Festival. The idea of a 'Literature Festival' was novel to him and it evoked in his inquisitive, youthful mind a series of questions pertaining to the study of literature, the choice of books, the benefits of Svadhyaya and so on; and, he approached Swami Chidanandaji to know more on the subject. The following pages record the conversation that followed, a conversation that abounds with useful and practical suggestions for students by Swami Chidanandaji. Added at the end is a Select Bibliography for students of Sivananda Literature.

The credit of sponsoring this beautiful publication goes to Swami Brahmajnanananda (Rudrani Mataji) and Sneh Gandotra Mataji of Dehra Dun.

- THE DIVINE LIFE SOCIETY

BE THOU A RADIANT TORCH-BEARER

*(Message from Parama Pujya Sri Swami Sivanandaji
Maharaj of Rishikesh for the celebrations of the Sivananda
Literature Festival at Patiala, Punjab)*

Children of Immortal Light!

Om Tat Sat. Sat Shiri Akal. All glory to the Supreme Paramatman, who is the Light of this universe, the inner Light that shines in your heart and the great Light Atmajnana that illumines the Jiva and bestows to it freedom and Immortality.

It is with immense joy that I send this holy message upon the happy occasion of this festival that you are all celebrating to honour and glorify spiritual literature. I rejoice to be in your midst in spirit and take part in this holy Utsav. The spiritual and Dharmic literature of every country and race is its most treasured and greatest wealth. The beloved culture and civilisation of each country is based upon the noble ideals expounded to it in its scriptures and its spiritual literature. This literature therefore forms the most important heritage of the country. The life of the people gets its strength and inspiration from this fountain source of its culture. Without such spiritual literature, darkness will prevail on the earth. Dharma and spiritual books are like God's own light in this world of man.

Spiritual books show the path of light. They guide you along the way of righteousness and Dharma. They lead you to happiness, peace, true prosperity and success. They are a treasure-house of invaluable teachings that bring about supreme blessedness and joy in your life. They contain words of power that lift you to noble heights and transform your lives. They inspire you to help you to overcome weakness and evil, and fill your life with virtue and goodness. They make you an ideal person full of goodness, purity, truth, faith, devotion and Paropakara. They contain spiritual force and Divine

power. They are God's boon to humanity. They are the greatest need of today when the world is suffering due to its going to wrong path and neglect of faith, devotion and worship.

This Festival which glorifies and honours such holy literature and spiritual books serves an important and significant purpose. It draws the attention of all people to this treasure that they have within easy reach. It introduces them to their real friend-in-need and companion in life who will always guide them from day to day giving strength and consolation and light. It also effectively awakens them to the rich heritage that they possess and the great and lofty use they can make of it and attain true peace, happiness and success in life. A festival like this is therefore a rare blessing and a unique good fortune to all citizens of the place. It brings a new light and a new uplifting and ennobling power into their lives.

Young Sri Venu is heralding a new dawn in the city of Patiala and causing a unique awakening through this literature Festival. Venu is a worthy son of a most worthy father. Sri S.K. Guptaji is an ideal Grihastha-Sadhaka and "like father like son" is proved true in regard to Venu who is a philanthropist and saint in the making. He is keenly interested in leading an ideal student-life and in spreading the sublime Gospel of Divine Life and Ideal Sadachara amongst all the student-world. This is a noble attitude indeed. May God bless him with all progress, prosperity and success! He has the inspiring example, practical guidance and the blessings of his noble father.

Blessed Children of Divinity! beloved citizens of Patiala, arise and awake unto this new spiritual dawn! Behold the sun of DIVINE LIFE upon the joyous horizon. March rejoicingly upon the path of Yoga and Vedanta which leads to infinite happiness. Embrace spirituality. Practise Purity. Develop nobility. Do Charity. And attain Divinity. Draw inspiration from the saints and sages by regular daily study of their spiritual books. Read spiritual literature systematically without fail just as you take food daily. Such reading and daily study will prove to be your most profitable occupation. It

will enrich your lives here with peace, poise and joy. It will bestow the highest Wealth of all wealths by conferring upon you divine realisation!

May Peace and Bliss be unto you all!

1959

Sivananda

STUDENTS, SPIRITUAL LITERATURE AND SIVANANDA

1. SPIRITUAL BOOKS AND THEIR BENEFITS

Ques: What is meant by ‘Spiritual Literature’, Swamiji? What benefits can students derive by studying such literature?

Ans: By ‘Spiritual Literature’ is meant not only standard works like the Ramayana, the Mahabharata and the Bhagavad Gita, but also all those writings of saints and sages, all those works by men of Godly wisdom which uplift the reader, help him to lead a better life and take him nearer to God. By reading such literature, students will derive wonderful benefits. The elevating ideas contained in such literature will inspire them and make a lasting impression on their adolescent minds so that their whole mode of thinking and living will be shaped on a noble, divine pattern. They will develop the ability to think rightly and act rightly.

Secondly, study keeps your mind occupied. You should never be idle. Haven’t you heard the saying, “Idle brain is devil’s workshop”? If you sit idle or if you read the wrong type of literature like novels and comics, your mind will be assailed by a whole host of debasing thoughts and these will go on developing. Bad thoughts will lead you, in course of time, to bad ways of living and you will become miserable. That is why you should always read elevating, noble literature.

Thirdly, constant study develops your mental capacity and power of grasping finer ideas. You will develop a high degree of concentration which will help you in whatever profession you may choose in later life.

Fourthly, you must remember that books are a mine of knowledge and knowledge is power. For instance, by reading books like “First Aid” and “Home Remedies,” you can equip yourself with useful knowledge and serve poor people in distress.

Further, books containing noble thoughts, ideas and living lessons from inspiring lives are in the nature of invaluable food for thought. They provide ethical and spiritual nourishment to all persons, old and young alike. Thoughts and ideas mould a person's character. You all know the great law that as a man thinks so does he become. Thus, by regularly reading pure and great books written by noble and godly persons, the mind is filled with pure and sublime ideas. These help to transform you into noble persons with lofty character and godly nature.

Thus study of such books becomes the basis of a noble and glorious life.

2. HOLY AUTHORS

Ques: Who is authorised to write Spiritual Literature?

Ans: Not all are authorised to write Spiritual Literature, for if they would say something wrong, there is the danger that the reader might be misled into following the wrong advice. You must remember that with the masses the printed word goes for Biblical Truth. It is only the God-realised Sage, who has all the weight of Divine Authority behind him, who is competent to write spiritual literature. It is also permissible for advanced Sadhakas, those who practise what they say, to write about spiritual matters.

Apart from this type of spiritual literature, there is however the permanent treasure-house of divine wisdom in the form of the great scriptures which are the wealth of all mankind. The Upanishads, the Gita, the Bible, the Koran, the Gathas of Zarathustra, the Ramayana, etc., form such lofty literature to which everyone can turn for daily inspiration and draw strength, light and guidance.

Sages of personal spiritual Realisation and practical Wisdom like our Sat Gurudev Swami Sivanandaji Maharaj are the most eminently authorised persons to write spiritual literature.

3. TRANSFORMING POWER OF DAILY STUDY

Ques: How do spiritual books transform the life of a man?

Ans: Spiritual books transform the life of a man by imparting true knowledge and opening his eyes to the true purpose of life. Let me explain what I mean.

These days, even when a man passes his M.A., he is ignorant of the real purpose of life. He takes a degree merely to get a petty job and an income. Then, he marries and begets children. Some people, dissatisfied still, divorce their first wives and marry again. The foolish man thus searches in vain for happiness in wealth and women, without understanding that both wealth and women are perishable. Spiritual books tell such a person that lasting happiness cannot be had in perishable objects but can be had only in God. They will point out that real life consists not just in eating, drinking and sleeping. Even animals perform these functions. Man has a far higher purpose in life. It is man's privilege to seek and achieve perfection through God-realisation. Spiritual books, by pointing out to you the purpose of life, by pointing out what is right and what is wrong, by suggesting various practical means of moulding your life on the pattern of great spiritual heroes, help you to shed vices, develop virtues and build up a noble personality.

They teach you to make a success of your life by living for the true goal of existence. They endow your life with a rich meaning and save you from the temptations of petty and base things by constantly keeping before your vision the inspiring picture of a high ideal. These spiritual books contain words of authority and power derived from a higher source and this infuses the sincere reader with inner strength and provides him with a powerful urge towards a progressively nobler and better life. Thus, though silent, they are yet dynamic life-transformers. Throughout the history of this world, spiritual books have played a distinct role in moulding the characters and personalities of great leaders of mankind, in all fields of life. Sivaji, Abraham Lincoln, Gandhiji are some of the standing examples. The influence exerted by great books upon the lives of men is an undeniable positive factor in human progress.

4. MOULDER OF STUDENTS

Ques: How far will Sivananda Literature help to mould students' thoughts?

Ans: Spiritual literature always helps and elevates—not only students, but everyone. The mind needs food just as much as the body does. If cattle are fed on good prepared food in the cow-shed, they will no longer go out to graze on rubbish. Even so, if the mind is fed on good thoughts contained in spiritual literature, they will no longer entertain a taste for cheap literature.

You must, however, notice one point. While spiritual literature always helps, the extent to which it benefits a man depends upon the man himself. You will be benefited to the extent to which you already possess a moral character, have a liking for spiritual subjects and have faith in the book and its author. What is true of spiritual literature, in general, is true of Sivananda Literature also. In addition, Sivananda Literature has the quality of converting even sinners and atheists; this is because of the Divine powers of the writer. It is because Swamiji's appeal is forceful, His style is simple. He directly addresses the reader and thus touches his heart with his rousing divine message. He shows practical ways and means of overcoming impurity and evil and becoming divine. He infuses confidence, optimism and inspiration into you. He speaks to students from their own level and counsels them as their friend and well-wisher. He always takes the positive course of encouraging them and infusing new hope and optimism into them. He seldom takes the condemnatory attitude. Hence his books appeal to the youth and are effective in moulding their thoughts and conduct.

5. REAL WEALTH OF MANKIND

Ques: Is it true that Swami Sivananda's works have enriched the world's spiritual literature?

Ans: Absolutely. Gurudev's works are so many gems added to the spiritual literature of the world. Swami Sivananda, being a God-

realised Soul, whatever flows out of his pen turns out to be spiritual literature of the highest order. Sivananda Literature has come as a God-sent gift at a time when the world is passing through a severe crisis in values. You will appreciate that Gurudev's message of "Serve, Love, Give, Purify, Meditate, Realise," beautifully amplified in his numerous works, is a valuable addition to the spiritual values of the world's religions.

The especial way in which Swami Sivananda has enriched the world's spiritual literature is through his simple and lucid presentation of even abstruse and subtle philosophical truths, by his interpretation of the true spiritual import of religious teachings in a manner suitable to and acceptable to the modern man and by his bringing out the fundamental essentials of spirituality from amidst a vast mass of non-essentials. He has given the gospel of practical religion, active Dharma and the universality of the Divine Life underlying all religions and scriptures.

Some may say, "There are already many religious and spiritual books. Where comes the question of additional enrichment of existing literature?" But, the fact is that Swamiji's excellent spiritual literature has come as a direct God-sent gift to meet one of the greatest needs of our modern times. Perhaps at no time in the past has mankind stood in greater and pressing need of literature like Gurudev's writings. Almost all religious literature in their original are archaic in style; moreover, they are written many a time in obscure and allegorical language whose meaning is not immediately perceptible. Thus, they are not of much effective use to the vast mass of mankind. Moreover, the traditional method of presentation of ethical and spiritual truths was such that the essential teachings were surrounded and almost buried under a whole mass of non-essential, and sometimes irrelevant detail, that to the normal reader they were inaccessible. These non-essential details swelled the size of the scripture to such an extent that the very size frightened the ordinary man away from their perusal. Modern man had hardly

time even for his routine personal hygiene, food and rest etc. Such being the situation, Swami Sivananda has enriched the spiritual literature of the world by culling out the most precious essence from the ocean of scriptural writings and presenting them to modern mankind in a modern language, in simple style and in a direct and forceful manner, peculiarly all his own. Also, his writings spotlight the practical aspects of religion and spiritual science. Thus, his books tell you not so much what you should believe in or what you should merely know, but they tell you in an emphatic and a powerful manner what you should be, what you should do and how you should live your life. His writings expound practical spirituality and living religion. This is one of the special reasons why Swamiji's books constitute a distinct enrichment of the world's spiritual literature.

6. BOOKS TO BEGIN WITH

Ques: What books should I take up to begin with, Swamiji?

Ans: Always choose those books which inspire noble feelings in you, which bring new, uplifting ideas to your mind. By reading a book, you should always become better. The book should always take you higher and higher, in every way. Again, read those books which add to your fund of real, useful knowledge. Read the Ramayana and the Mahabharata. They are full of morals and inspiring stories. Read abridged editions, if you have no time for the originals. Read some of the books written by Guru Maharaj. He gives the essence of religion in simple language. As you know, he has written many books specially for young boys and girls. Read his "Ethical Teachings," "Sure Ways for Success in Life and God-realisation," "Practice of Brahmacharya," "Students' Success in Life," "Divine Stories," "Divine Life for Children," "Gita for the Young," "Gita Essence for Children" etc. Study his works on Mind Control and the Cultivation of Virtues. You will be immensely benefited.

7. SECRET OF SVADHYAYA

Ques: What is the benefit of reading books like the Ramayana and

the Gita, again and again, every day, Swamiji?

Ans: I shall tell you why repeated Svadhyaya or study of spiritual literature is necessary. You will understand it better if I give you an illustration. Take a nail and try to hammer it somewhere, in one stroke. The whole of the nail will not go in. You will have to hit it repeatedly, several times before it gets in well. Also if you wish your body to grow or a plant to grow you don't simply feed or water it once and sit quiet. You have to take nourishment daily. You water the plant daily. You do this day after day without fail. Similar is the case with study of spiritual literature. It is only by daily reading that the ideas will get deeper and deeper into our mind. The mind will be gradually purified. Study of sacred scriptures like the Gita set up beneficial vibrations and thought-currents in your mind. They will shape your life nicely and you will also gradually become a hero like Arjuna or Bhishma or Hanuman by constantly dwelling on their noble virtues. Even if you read these holy scriptures without understanding their meaning, the atmosphere wherein you read them will be purified—just as a cheerful atmosphere is created when you meet your friends and exchange some words of greeting which may not have any significant meaning. Reading of scriptures is always good and when it is done with a knowledge of the meaning, the benefits are increased manifold.

Moreover, as you breathe fresh air regularly, constantly and continuously in order to sustain your Prana and similarly eat food daily month after month, and year after year in order to nourish your physical body, even so you must understand that the moral and the spiritual being of man need to be given their own nourishment. Devotional and spiritual practices are the indispensable nourishment for our soul. They form the essential spiritual sustenance to the inner being. Man is not merely a physical body and animal activity. He is an ethical being and his essential nature is Divine Consciousness. To nourish these latter, higher aspects, to develop and strengthen them and to attain perfection the inner spiritual life is very necessary.

Svadhyaya or daily reading of spiritual books forms an important and indispensable item in this inner spiritual life. By such reading and study, there is a daily intake of noble, pure, elevating and inspiring spiritual ideas. These ideas are an effective safeguard to prevent the mind succumbing to temptations or sliding down from its true ideals. They help most effectively to keep the heart and mind ever uplifted and highly pure and in an inspired state. They infuse the person with moral and spiritual strength, make life sublime and ultimately lead to all-round perfection in life.

8. ADVICE ON STUDY

Ques: Swamiji, how many hours daily would you advise me to devote to the study of spiritual literature?

Ans: Obviously, students cannot devote much time for reading outside of their own school texts. While a retired man can possibly spare six or seven hours for daily Svadhyaya, you might try to set aside at least a couple of hours every day for this purpose. Of course, you will be able to read more in your holidays. On the other hand, during examination time, you need not worry about Svadhyaya, but may confine yourself to your daily prayers. In these matters, you must always use your individual discretion, because you know your circumstances best. But, however, you must adhere to this main principle, namely, that some fixed time must be set apart for the daily reading of elevating, inspiring and ennobling spiritual literature. The length of time may, of course, be adjusted to suit different periods of the year.

9. SUITABLE TIME

Ques: What is the best time for studying spiritual literature?

Ans: Early morning, and at night after supper, is the best time for reading spiritual books. In the morning hours, our minds are fresh and free from struggling thoughts. At that time, we can concentrate our minds wonderfully on whatever we read. On the other hand, if you start reading in the evening, a number of thoughts and worries

arising out of your day's life will come to the surface of your mind and you will not be able to concentrate on the book in hand. Therefore, always make it a habit to get up at 4 a.m. in Brahmamuhurta and start your day with some prayer, some Asanas and Pranayama and some reading of spiritual literature. What we read in the early morning hours will be so deeply absorbed in our minds that we will be guided throughout the day by the noble thoughts. The whole day will thus be converted into a continuous Brahmamuhurta for us. A little reading before you retire at night (perhaps after your homework with school texts) will enable you to go to bed with a mind filled with sublime ideas and divine feelings.

10. AVOID NIGHT READING

Ques: Some people say, Swamiji, that we should not study at night. Why?

Ans: Of course, it is advisable to avoid reading at night for the following reasons:

- (a) Artificial light is not so good for the eyes as sunlight.
- (b) The mind cannot concentrate on the book when one is feeling sleepy. The early part of the night is the time for sound sleep and if you sit reading at that time, you will spoil your health and, moreover, will be unable to get up at 4 a.m. for the precious Brahmamuhurta Sadhana.
- (c) The matter which you read at night time is likely to disturb your sleep in the form of dreams. In study, the mind tends to become alert and this keeps sleep away.
- (d) At night, the mind is filled with the thoughts of the day's life just ended and the mind will not be able to shoulder the additional burden of new ideas and store them up effectively.

While these are the reasons why one is advised not to study at night, people who, for unavoidable reasons, do not get any other time for reading, should certainly do some Svadhyaya at least at night time.

11. THE BEST PLACE

Ques: Where should we sit to study holy literature?

Ans: Holy literature, sacred scriptures should be studied also in some holy, sacred, quiet place. A temple, the banks of a holy river and so on or at least just a quiet spot free from the material din and bustle like the cool shade of a tree or some other lonely place are suitable for such study. The atmosphere in a sacred place like the temple is pure and exercises a beneficial influence on our thought-vibrations. We will understand the books better, because our mind will be free from wrong and impure thoughts while seated in such a place. The place that we choose should also be, as I said, quiet. Then only, we will be able to concentrate on the book in hand and assimilate its contents nicely. Of course, it is not possible for all people to command the convenience of a nice place; they may choose some quiet corner in their own houses for the purpose of Svadhyaya.

12. QUESTION OF ASANA

Ques: Swamiji, what Asana will you advice me to sit in while studying spiritual literature?

Ans: You may sit in the same Asana as you sit in for Japa and meditation. You need not take to a new Asana, because you will not be able to concentrate on your studies till you learn to sit comfortably and for a long time in the new Asana.

If you sit for reading soon after taking your food, you may with advantage sit on Vajrasana for half an hour, since Vajrasana is excellent for improving digestion if practised immediately after meals.

Moreover, by sitting in the same Asana for all practices like Japa, Dhyana, worship, study etc., you are able to get prolonged practice of the Asana and thus obtain full mastery over the particular pose with ease and in a short period.

13. THE RIGHT ATTITUDE

Ques: For deriving maximum benefit, what attitude of mind should

the Sadhaka maintain while studying sacred literature?

Ans: Three things are necessary—Faith, Receptivity and Devotion. Faith is the most important factor. If a man studies spiritual literature with faith, he will try to live up to the lofty ideas and ideals contained in such literature. It is faith which makes possible what is otherwise impossible. Without faith, full benefits cannot be derived from the reading of any spiritual book. But, however, the very reading of spiritual books creates faith in those who might have formerly lacked firm faith in spiritual matters. Thus, though these three i.e., faith, receptivity and devotion may be said to be necessary to derive the fullest benefit from study of spiritual literature, yet they are not so indispensable as to render such study useless in their absence. Many a time, these qualities themselves emerge as results from study of spiritual books. Therefore, while such attitude of mind is desirable for spiritual study, yet even those devoid of such attitude should engage themselves in the study of pure and inspiring spiritual literature. The right attitude and the necessary faith and devotion will develop gradually. Have you not heard the well-known saying, “Those who came to scoff remained to pray”? Even so, those people who read sacred literature with curiosity and critical spirit in the beginning later on become devoted to their regular study. Such is the holy influence of sacred books.

During the time of study, an attitude of receptivity should also be maintained. Spiritual literature should not be read in a casual manner as newspapers are read. Spiritual literature should be read with attention, since the object of reading here is not just to while away the time in a pleasant manner but to absorb the teachings and mould our very lives on the pattern of those teachings.

Also, an attitude of devotion, an attitude of reverence for the book and its author should be maintained while we are engaged

in Svadhyaya. Otherwise, our study may degenerate into mechanical, parrot-like reading. Feel the blessedness of such study. Be aware that you are enriching yourself thereby. Then you will derive maximum benefit.

14. MISCELLANEOUS STUDY AND MEDITATION

Ques: Is it true, Swamiji, that studying too many books disturbs meditation?

Ans: Yes. Study of too many books especially when they are books dealing with different subjects, is not favourable for meditation. Reading diverse books will fill the aspirant's mind with too many ideas and they will be revived at the time of meditation. Thus, control of mind will become difficult. As you know, for good meditation, one-pointedness or Ekagrata is the most essential thing. By reading a large number of books, this one-pointedness is disturbed. The best thing would be, therefore, to stick to a few select books at a time and fully assimilate and absorb the teachings contained therein.

15. WHOLE-TIMED DHYANA

Ques: When should an aspirant give up studying books?

Ans: An aspirant should give up studying books when his mind becomes wholly inward, when evil Vrittis like anger, desire, fear, greed and lust no longer trouble his mind. Svadhyaya should never be given up all at once. First, the period of Svadhyaya should be gradually lessened. Then, the aspirant should take up just a few books and assiduously cultivate the teachings contained therein. The emphasis should now shift from theory to practice. When the aspirant has, by steady effort, brought the highest spiritual teachings into practical life, when his mind becomes completely attuned to God and remains in God always, he can give up the study altogether. Books are of no more use to such a person, since he has already

absorbed the best in them. Such an advanced Sadhaka will have to engage himself mostly in Dhyana or meditation till he finds God.

16. BEST BOOKS OF SWAMI SIVANANDA

Ques: What books of Gurudev do you like most, Swamiji?

Ans: It is very, very difficult to say. It is like this. If you are given many dishes to eat—some sweet, some salty and others of Khoya, you may choose one from each variety but cannot possibly say which particular piece is the best. Each has a delicious taste of its own. Similar is the case with Swamiji's books. Instead of asking me in a general way, if you ask me what book of Gurudev I like best on a particular topic, I may be able to single out a particular book from a number of books written by Gurudev on the same topic. All the same, I may tell you that two books of Gurudev have captivated me the most. They are: "Spiritual Lessons" and "Mind, Its Mysteries and Control."

17. COLLEGES AND SPIRITUAL LITERATURE

Ques: Have Swamiji's books been introduced anywhere as texts for college students?

Ans: Yes. Three books—"All About Hinduism," "World Religions" and "Essence of Vedanta"—are textbooks for students in California. In India, a school in the South has introduced "Sure Ways for Success in Life and God-realisation" as a textbook. I would personally like to see more schools introducing Gurudev's works as texts, because his works are man-making and life-giving. It is true that nowadays boys prefer stories to treatises on God, but then Swamiji has written the books "Spiritual Stories," "Philosophical Stories" and "Divine Stories" which are so much liked by boys and girls. These, at least, can be introduced in our educational institutions as texts.

18. BOOKS FOR MODERN STUDENTS

Ques: Which books of Guru Maharaj would you recommend for the modern college boys?

Ans: I would say that the college students should read as many books of Swamiji as possible. Sivananda Literature will enable them to overcome fear, anger and other vices, to develop a strong will and to understand the true aim of life. While Gurudev has written nearly 300 books, the students should try to study at least the following which contain the cream of Swamiji's 'Upadesa' to boys and girls:

1. Sure Ways for Success in Life and God-Realisation.
2. Students' Success in Life.
3. Practice of Brahmacharya.
4. Ethical Teachings.
5. Mind, Its Mysteries and Control.
6. Moral and Spiritual Regeneration.
7. Inspiring Messages.
8. How to Cultivate Virtues and Eradicate Vices.
9. Conquest of Anger.
10. Conquest of Fear.
11. First Aid to the Injured.
12. Spiritual Lessons.
13. Sivananda Upadesamritam.
14. Bhagavad Gita for Students.
15. Ethics of the Bhagavad Gita.
16. World Peace.
17. World's Religions.
18. Precepts for Practice.

Some of these books have to be possessed by all students as their own personal copy. The rest of the books in the list may be taken up for group study. Students must form study circles. Such study circles should take one book at a time from some common library and study through it in a series of daily sittings and thus finish that particular book. Next, another book could be taken. Thus, in the course of a year or two, during their college career, they would enrich themselves immensely through such spiritual studies, simultaneously with their academic studies.

19. AN IMPORTANT QUESTION ABOUT "UPADESA"

Ques: What, in essence, is Gurudev's 'Upadesa' to students?

Ans: Well, I cannot possibly catalogue in detail Gurudev's advice to students and young people; but, I shall certainly try to tell you his more important teachings.

- (a) For students, the primary concern should be their studies.
- (b) They should obey their parents and teachers and respect their elders.
- (c) They should strictly avoid bad company, because a man becomes what his friends are. It is better to remain alone than to mix with bad company.
- (d) Students should exercise self-control, maintain self-discipline and display self-confidence. These are virtues which will not only stand them in good stead in their school and college days, but will also lead to success in every walk of life later on.
- (e) Students should live a simple life and should adhere to the best in their national tradition and culture and give up imitation. It is regrettable that our students should take to Western dress and modes of living, neglecting our own glorious culture bequeathed to us by our forefathers.
- (f) Students should serve the poor, the sick and the illiterate. This will develop in them virtues like selflessness, mercy and tolerance and enable them to mature into citizens worthy of their great country.
- (g) Students should, of course, be regular and punctual. The time of youth is most precious and *should never be wasted*.
- (h) It is important that students should take the greatest care of their health by taking Sattvic food, doing Asanas and exercises, playing games and so on. The playground is as important as the school desk for young boys and girls. "Work while you work and play while you play, for that is the way to

be happy and cheerful.” Students must be established in moral purity and Brahmacharya.

- (i) Students should always remember God. They should pray daily. They should start and end every piece of work with God’s name.

Do not go away with the feeling that Swamiji Maharaj is very strict with students. Almost all that I have said will be applicable to others also. In fact, Swamiji—if at all he exercises partiality—exercises it in favour of young men and it is out of overflowing love for them and regard for their welfare that he gives all this advice. Therefore, it is but fair that you should strictly obey his teachings.

Get by heart Swamiji’s “Song of Eighteen ‘ties” and you will have the essence of his teachings to young people in a few words.

20. SIVANANDA AND WORLD PEACE

Ques: Has Gurudev touched on the subject of world peace in his writings? How far has Sivananda Literature helped the cause of world peace, Swamiji?

Ans: Oh, yes. Gurudev has not only touched on the subject of peace and amity among nations in his many writings, but has written an exhaustive book itself on the subject. The title of the book itself is ‘World Peace’. Swamiji is in continual touch with a number of organisations which are dedicated to the cause of world peace and are working for it. Swamiji sends a free supply of his non-sectarian literature to these organisations and also stirring messages on special occasions. In this way, his message of peace is broadcast widely the world over.

Swamiji’s message of peace, love and harmony based on spirituality and Divine Life is particularly appreciated in Europe, Japan and other places which suffered heavily during the last war. Besides influencing people through his literature, Swamiji himself calls them together now and then so that a solution for this and

similar problems could be sought through personal understanding. You may be aware that a World Philosophers’ Congress is scheduled to meet in Sivanandanagar in the course of the next few months to discuss, among other things, the vital topic of world peace and seek a spiritual solution thereto. All the teachings of Swami Sivananda constantly emphasise the ideals of Ahimsa, brotherhood, universal love, selfless service, compassion, goodness and forgiveness. They advocate in rousing terms the ideal of virtuous living, harmony and cooperation amongst all mankind. Thus, his teachings pave the way for Peace and goodwill.

21. A GLORIOUS EVENT EXPLAINED

Ques: Can you tell me, Swamiji, what you people mean by “Sivananda Literature Festival”? I have never heard or read of such a thing in the history of the world.

Ans: Well, it is difficult to say whether the idea of a Literature Festival is entirely new. I think in England, they pay an annual tribute to Shakespeare by holding a festival at Stratford-on-Avon. In any case, the Sivananda Literature Festival which is an occasion to celebrate the foremost life-work of our beloved Master has a momentous significance in the context of the spiritual ignorance through which the world is passing through. Sivananda Literature, as you know, has produced a “Navina Jagriti” or a *new awakening* in the world. The Sivananda Literature Festival is, therefore, a fitting occasion to recollect the teachings of Gurudev and spread them far and wide. It is also an occasion to pay our humble homage to Gurudev’s sacred literature, every word of which vibrates with the power of the master. During the Festival, we shall have, among other things, an exhibition of Swamiji’s literature—books and magazines published in India and abroad—and also offer Puja to Swamiji’s books, just as we worship books in general on the occasion of Sarasvati Puja.

Swamiji’s noble literature has been and is continuing to be a great force in shaping the thoughts and ideals of the peoples of this modern era. Herein lies its significant greatness.

22. SIVANANDA LITERATURE FESTIVAL

Ques: How can I celebrate this Festival in my own place — Patiala — on a grand scale? Kindly advise me in detail.

Ans: Yes; it is a wonderful idea. You can celebrate this Festival on the Guru Poornima Day (20th July, 1959) to coincide with the celebration of the Festival here. I would suggest the following programme:

Get up at 4 O'clock in the morning, worship Gurudev's picture and do some Japa. After that, gather the neighbours and take out a Prabhat Pheri doing Bhajan for the health and long life of Gurudev. At about ten, have a meeting with the people of the neighbourhood. At this meeting, distribute pamphlets and tracts by Gurudev. Do Bhajan. Tell the people all about the Festival and its significance. Get some others to speak also.

Then, have Puja. Arrange the works of Swamiji nicely. Choose some select books like the Ramayana and the Bhagavad Gita and offer worship. In the centre of the books should be Swamiji's big photo. Puja over, distribute Prasad.

During the day, feed the poor. Give charity.

In the evening, invite a select group. Call the gentry to witness the exhibition of books and to hear about Gurudev's wonderful mission of Jnana Yajna or dissemination of spiritual knowledge. Send the invitation cards in advance. Here again, distribute Swamiji's literature and have a number of speakers to deliver lectures. Distribute the 'Programme' for the evening function and Gurudev's message for the occasion among the audience before the function starts. In this way, you can celebrate the Festival nicely. I wish you all success.

23. GLORY OF JNANA YAJNA

Ques: Why is it that of all Yajnas, Jnana Yajna or dissemination of spiritual knowledge is considered as the highest?

Ans : When you go to the shop, why do you choose a German

article though the same article made in France or Japan may also be available? It is because you know that the German article will give you lasting service whereas the others may give trouble at any moment. In other words, the German article will be permanent, while the French or Japanese may not be so. Naturally enough, you prefer a permanent thing to a temporary thing.

In the same way, there are different kinds of Yajna, different kinds of charity. We serve people in different ways. We give money to the poor; we feed them; we give them clothes to wear; we give them medicines and nurse them. All these we do for their physical bodies. After a few years, the physical body will turn to ashes. And the persons whom we served will again be born and suffer the cycle of births and deaths. Our service helps them only for a short while, in a particular birth.

Jnana Yajna stands altogether on a different footing. You impart spiritual knowledge to a man. After acquiring this knowledge, he strives for God and acquires Mukti. When he gets Mukti, he gets everything. He cannot aspire for more. That is why dissemination of spiritual knowledge is rightly considered as the highest Yajna. Spiritual knowledge is food for the Soul which is permanent while the gift of food etc., nourish only the physical body which is perishable. All other gifts reach but the passing and perishable aspects of the human being, while the gift of higher spiritual knowledge reaches the inner man the essential spiritual being within and makes for an everlasting result. Fruit of Jnana Yajna is imperishable.

24. HOW SWAMIJI WRITES

Ques: Swamiji, you said—and other people also say—that Gurudev has written nearly three hundred books. Is it humanly possible, Swamiji, for an individual to write so many books? Kindly pardon me for entertaining this doubt in my mind regarding Gurudev's ability. I cannot understand; that is why I ask.

Ans: It is true that Guru Maharaj has written 300 books. I once

had a talk with Gurudev on this very subject. He told me that there was nothing to be surprised in this monumental out-turn. He says he has been writing regularly for the last thirty years. He has a time fixed for writing everyday and he adheres to it strictly. Also he is an extraordinarily rapid writer. His speech is unusual and astonishing. When he sits at his desk, his pen is moved by inspiration. Unlike most of us, he does not have to wait for moments of inspiration. Thus, he has been able to write about ten books annually. Of course, we cannot do so; but, considering the attainments of Guru Maharaj who has God's grace always with him, there is no cause for surprise in the perpetual flow of Sivananda Literature. I hope your doubt is cleared now.

25. NEED FOR SPIRITUAL BOOKS

Ques: Swamiji, I have just one more question to ask. Here again, please do not misunderstand me. My doubt is genuine. Could you kindly tell me why Swamiji should write so many books?

Ans: Oh, yes. I can clear your doubt. You know that in this world no two persons are alike. If there are crores and crores of men, women and children in this world, there are crores and crores of temperaments and needs also. Each aspirant has his own doubts. Each aspirant has his own tastes. Each Sadhaka has a different need to be fulfilled. The worries, the botherations, the fears of people are not always the same. Our Gurudev's mission in life is not to satisfy just this person or that, but everyone. Gurudev is full of cosmic love which means love for all. He wants to serve everyone. See how many kinds of books he has written! He has written books for the Brahmachari and the Grihastha, for the ordinary man and the sophisticated. He has written specially for women and for children. He has written specifically for people in the West as in "Yoga for the West." For those who want to amass wealth, he has written, "How to become Rich." For those who cannot control their temper, his book "How to Control Anger" will be a great boon. For those who suffer from physical ailments, our Gurudev has written masterly

treatises on Constipation, Blood-pressure, Diabetes and so on. Gurudev has left no stone unturned to help as many people as possible, in as many ways as possible, through his literature. He has written voluminous commentaries for full-time Sadhakas and pocket books for busy office-goers. I can go on explaining like that. I hope your doubt is now destroyed!

BOOK :-
“MORAL AND SPIRITUAL REGENERATION”
(Swami Sivananda)

PREFACE

Our forefathers would be considerably amused at many of the maladies that afflict humanity today, e.g., inflation, black-marketing, bootlegging, gun-running, ethoe genus omne. These Frankenstein monsters, threatening to destroy us before long, are our creation as they are merely the inescapable effects of our lapse from a spiritual outlook upon life and the adoption of a purely materialistic philosophy of living. These and myriads of other similar problems have their origin in a love of luxurious living and are the products of a foolish mania on the part of every nation to raise its so-called standard of living over that of its neighbours. The economic blockades, the armament races and the atom-bomb imbroglios are the resultants of human vanity, greed, jealousy, mutual suspicion and hatred; and as each nation wants to be on the safe side by multiplying its power of destruction, there is a regular scramble and competition for becoming the most ruthless and the most destructive power ! ‘Is there no remedy for this’ has been on every one’s lips for over a generation now; but no one has the courage and the faith for taking the practical steps necessary for stopping the rot, irrespective of the cost or the consequences. Each nation wants the other nations, each man all other men, to take the initiative; and so the merry game goes on unabated. The vicious circle has to be broken by some one: and why not let it be done by ourselves rather than by others? The minimum essentials of the change that has to be brought about should be clearly visualised and consciously and conscientiously pursued by everyone according to his capacity.

The first step to be taken is to change the angle of vision of life. All materialistic ways of thinking and living should be abandoned. A simple, spiritual sense of the values of life should be carefully inculcated in all countries, in all societies. There should be an immediate return to the motto of ‘Plain Living and High Thinking,’ so successfully followed by our ancient forefathers, who understood well that the

practice of the sine qua non for the thorough eradication of greed and fear, which lie at the root of all the troubles of the world.

As a supplement to this, the spirit of selfless service should be infused into every man from his childhood days. This is the point at which Religion meets Ethics and Sociology; for the first posits that the One Self alone pervades all Existence. Hence, every piece of service done to others amounts to a benefit conferred on ourselves. The more this sublime basis of human actions is recognised and adopted, the more rapid will be man’s evolution towards perfection and divinisation.

The emphasis in human relations should be shifted from rights to duties. Communalism, Racialism, Nationalism—all ‘isms’ are only the different hoods of the same hydra-headed monster of selfishness and insistence upon rights and disregard of duties, and should therefore give place to one all-embracing Universalism. National borders should gradually lose their artificial significance and importance; and one by one, all differences of religion and language, social and moral codes, cultural and political institutions—should vanish and be replaced by the greatest common measure of uniformity of outlook, interests and conduct.

Let other nations wait for this ‘consummation devoutly to be wished’. Why should we not have the proud distinction of being the first country courageously to declare her borders as Conterminous with the boundaries of the Universe itself ? Let us begin with ourselves and get all dross be completely eliminated from our composition. Let us take down all narrow barriers and let our heart expand till it beats in sympathy with the whole world. Let us prove by our actions and their results that we are the inheritors of the ancient practical Wisdom of the Upanishads and let our Punya Bhoomi lead the way, as of old, towards a better, freer and fuller life bringing sweetness and Light to the whole world.

INTRODUCTORY

The revival of our ancient culture through instilling in the minds and hearts of the masses a sense of honesty, truthfulness and morality is the paramount social duty in our country. Something more than mere inscription on Stupas should be done to tackle this stupendous problem. The modern mind should be attacked with the help of modern methods. Stupas are good but only as monuments for posterity to know that we strove towards these good ends—not so much as solutions to the problem that immediately faces us.

Dissemination of the knowledge of the glory and need of a strictly moral life throughout the medium of books and leaflets is one method of awakening the moral consciousness in the masses. But this by itself will not have enduring results unless we quickly follow it up with other methods.

The most effective approach is through schools and colleges. Moral instruction should be made compulsory in school. Teachers too should receive special training in this regard and they should be made to understand that modern student will expect to find such standards of morality in the daily life of the teacher and not merely in his class-lectures. I would very much like to see every school introducing a half-hour class both morning and afternoon of such moral instruction: this is not too much to expect as this forms the fundamental part of the student's curriculum and as his entire future, and the future of the world depends on what sort of citizen the boy turns out to be. Some sort of common prayer (non-sectarian) might also be introduced to begin and end the morning and afternoon sessions of the school.

This reformation at school forms one third of our work with the youth. The impressions that he receives at his home, and in the wide world which he freely roams about outside the school-hours are equally important. We can keep his mind clean and ensure that he has learnt his moral lessons at school well, only if we shun from our book-stalls all trash and filthy literature with which, I now see our book-stalls are at present flooded. Obscene (even to the least

degree) pictures and posters should be banished from our fair shores. Something drastic should be made with most of the cinema films, which, I understand, contain much that produces a deep immoral impression on the mind of our youth. The producers should be induced and helped to produce good social films or Puranic stories. By gradual stages, tobacco, tea, coffee and other such stimulants which merely excite the nerves, should be given a thorough and sustained discouragement. Prohibition of liquor is, I feel, only the first though most important step in this direction.

Then we come to the home. The middle-aged man whose mind has already been moulded, needs perhaps even more careful and delicate handling, as he will resent all radical changes. Through regular propaganda, evening classes and morning study-gatherings we would gradually be able to wean his mind away from evil.

The Sadhus and Sannyasins, and the preaching class generally and the social leaders in particular, can do a lot to effecting the much-needed transformation and cooperate with the Government. Their organisation should be approached by the appropriate authorities for their co-operation—All these people should of course have to be trained first before they can train others or spread the message of morality, which must have the basis of personal example.

I have no doubt whatsoever that, however complex the problem and whatever be its magnitude, the Lord is sure to bring about this moral and spiritual transformation in the heart of the peoples of this country. Our essential nature is spiritual; the Indian is fundamentally a man-of-the Spirit. Evil and its manifestations are only superficial superimpositions on his Purity, and they are bound to disappear.

INDIA'S ANCIENT CULTURE¹

India as a nation has had the unique privilege of occupying her position in the comity of nations from ancient times even when she was under foreign domination. The greatness of Bharatavarsha is neither due to the vastness of her land nor to the geographical position she holds, for there are countries in the world possessing vaster territories of land and better geographical position. It is certainly not due to her vast population, nor due to the intellectual acumen of her people for the simple reason that there are countries more thickly populated and the people possessing equal intellectual powers though not more.

Then what should be the reason for her special glory and greatness? India is great simply because who inherits a great culture which is invaluable and which constitutes the inexhaustible wealth of the country and the people. Had it not been for this treasure of hers India would have long ceased to exist and still less as a free nation.

Every nation has its own culture, but India's culture is peculiar by her own. While every other country in the world thinks in terms of man-power and material resources, India thinks in terms of moral power and spiritual resources. While other nations trace out the ancestry of people in some unknown barons and kings, India and her people trace out their ancestry in their ancient Rishis and Sages who were embodiments of simplicity, straightforwardness and selflessness. Again while every other country thought of subduing its own neighbours by aggressive forces, India was maintaining friendly relationship with her neighbours through love and non-violence. The one striking feature of India's heritage is that while every country thought as how much they could amass in life, India thought on what little they could exist.

What is the root-cause of India possessing such an extraordinary culture when no other country in the world claimed to have it? The reason is not far to seek. It is rooted in her education,

(1 An article by Sri Swami Sivanandaji, published in Bharati Jayanti Souvenir, Dec. 1956, by Bharati Tamil Sangham, Calcutta.)

not the ordinary bread-winning of the world, but an education which formed the kernel of the teachings contained in her scriptures—the Vedas. Unlike the system prevailing in modern times, ancient India had her own type of education called the Gurukula system. According to this system the student is entrusted to the care of the Guru or preceptor who assimilates the boy into his own family and thereafter the student becomes a member of the Guru's household. After a period extending over ten to fifteen years' intense study and service, the student returns to his own house after paying a suitable Dakshina or remuneration to Guru which will never be prescribed, but paid according to the capacity and free will of the student's parents. At the time of leaving the Gurukula, the student is given special instructions as to how he has to conduct himself in life towards his parents, elders and guests, etc. and after marrying himself how he has to plan a healthy family-life with limited number of children and how the maintenance of the family has to be done only through earnings obtained by fair means consistent with Dharma.

A typical Gurukula system of education has been beautifully portrayed in the Siksha-valli of the Taittireeya Upanishad. Some of the special features of the system are as follows:

1. The student should always select one as his Guru who should be well-versed in the Srutis and a real Brahmanishtha (one who follows the injunctions in his own life).
2. Immediately the student approaches the Guru, he will not be accepted as a student, but he has to spend a period of not less than one year with the Guru during which period the student should maintain Brahmacharya Tapas, and service to the Guru. At the end of the probation period if the student satisfies the Guru in all respects, he is accepted as a student.
3. Every day when the Guru performs his Agnihotra, he prays to the fire-god; 'May I get such students who are self-controlled, pure at heart and obedient, etc., who are fit to receive the highest knowledge of the Self. In other words, the Guru accepted only such student who fulfilled the 'Adhikaritva' laid down in the scriptures.'

4. The subjects of study included the four Vedas, the six Vedangas—Siksha, Kalpa, Nirukta, Vyakarana, Chhandas and Jyotisha—and in certain cases all the Epics and Puranas also. Finally the student also is taught the highest knowledge about Atman or Self. Without a knowledge of the Atman, education of the student is said to be incomplete. Sage Narada and Swetaketu when they approached Sanatkumara and King Pravahana respectively were put to shame because of their ignorance in Self-knowledge even though both of them were well-versed in all Srutis, Smritis and Puranas.

5. It was also revealed in the same Taittireeya Upanishad that the secret of Self-Knowledge lies not in intellect, nor in a study or hearing of the scriptures but it lies in renunciation and renunciation alone—*'Tyagenaika Amritawamanasuh.'*

It was this knowledge of the Self that formed the rock bottom of India's ancient culture, which inculcated the spirit of oneness of all beings in the students which expressed in the shape of simplicity, purity, magnanimity, sincerity and universal brotherhood. Such an outlook in life naturally led to peace and harmony in the world.

That modern education and modern culture, especially Western, has proved to be colossal failure, has been amply demonstrated by the two world-wars fought within a period of thirty years in this very century itself, particularly the latter.

While the whole of Europe and America were engaged in a brutal war with the idea of establishing superiority of one power over the other, India fought for her freedom through her moral force of truth and non-violence. The allies though victorious in the battle it was not a real victory for them, because both the victor and the vanquished were in the same position, because of the colossal destruction of men and material sustained by both the parties. All the time India was out and out non-violent and did not give any sort of embarrassment to her own masters, the British, who ultimately

left the soil of India granting full freedom to her people to manage their own country.

This opened the eyes of the Western Powers and made them realise the utter futility of brute force against the undying spirit of man as proclaimed by no less a person than Mahatma Gandhi, the greatest exponent of Truth and Non-violence—the half-naked fakir of Churchill and father of free India.

History has now written its record in golden letters that India achieved her independence only through her novel technique of non-violent warfare and but for this India could not have even attained her freedom so quickly and because of this fact and also of the hard and bitter experience with heavy loss of men and materiel in the second world war, the Western Powers are having more and more faith in India's novel technique and noble culture. It has become all the more necessary now therefore, that India with a shattered foundation of her ancient culture, partly because of her own negligence and partly because of the erstwhile foreign control should strengthen her position. It is high time that the people realised this fact, particularly those who are in the helm of affairs, and take action to re-establish the country back in her ancient moorings based on the teachings of the Vedas especially in regard to education, parental control and character of the future generation of free India.

Of course there may be difficulties in chalking out a plan and policy on education according to the ancient system but with a little of courage and self-reliance it is possible to formulate a policy consistent with the modern age and its advantages and also its limitations. While suggesting this course we are quite aware that keeping ourselves isolated from the outside world will be detrimental for our growth and even suicidal, but this should not in any way scare us away from the chosen ideal.

To implement the idea in view in the field of education, therefore, it is suggested that in the existing curriculum spiritual subjects should be added as an extra syllabus in all schools and colleges

throughout the country irrespective of private and public management as an effective method in improving the moral charter of the future students who also will become the future citizens of the country. Along with this ways and means should be devised to maintain a better relationship between the teachers, the parents and the students so that a joint control and responsibility devolves upon the teachers and parents in watching the movements of the students and moulding their characters and conduct.

Such a blend of perfect education, exemplary character and conduct is the real foundation for future free India's culture, to whom all nations of the world are looking forward for leadership towards the establishment of peace and harmony. To give such a lead India herself must pour her house in order by establishing her own cultural heritage on the lines suggested and when once her position is safe and secure, she can march on boldly leading others behind towards the cherished goal.

May the Almighry Lord bring light, still more light, to the infatuated world of rank materialism and open the eyes of spiritualism to them which will form the panacea for all strifes, quarrels and hatred and restorer of peace, happiness and concord in the war distracted world.

FREE INDIA'S ROLE IN THE WORLD²

It is now more than nine years India achieved her Independence from foreign rule on 15th August 1947. The two-century old British sovereignty in India came to an end and since then this sacred land, Bharatavarsha, is engaged in nation-building activities in order to stabilise her position on a par with other countries of the world in respect of agriculture, industry and commerce. She has made rapid strides, compared with her resources, in these spheres, but she has yet a long way to cover before she could consolidate her position in the field of industry and commerce. In spite of this deficiency India holds a very enviable position in the comity of nations. What has made India's status so high amongst the other countries of the world when her material resources are so very slender and when she has to depend on others' help for implementing her schemes and plans? The secret of India's success in wielding such power and influence lies not in her material resources, but in her moral strength.

India's glory has to be traced in her ancient culture. From the ancient times she has had a very rich heritage enshrined in her culture which is rooted in the Vedas. The teachings of these ancient scriptures, the Vedas, inculcate a spirit of universal brotherhood of man. These ancient scriptures establish through reason, analysis and experience that the whole of mankind, nay, even the whole universe inclusive of the vegetable and animal kingdom, has evolved out of a common substratum which happens to be the primal cause of the whole creation. Whether this is acceptable to the common man or not, it has to be the primal cause of the whole creation. Whether this is acceptable to the common man or not, it has to be admitted that unless there is a cause there cannot be an effect. The diverse objects of the world, the sun, the moon and the stars functioning systematically bringing in the changes in climate, season and other phenomena in nature, posit that there is a hidden cause behind all these happenings. A strong, unshakable belief in the hidden cause, the unseen power, is really the background of India's culture.

Because of this belief, the average Indian has developed, in the heart of his hearts, a feeling of oneness in all beings, particularly in mankind.

This inherent quality of the Indians has made it very easy for the country as a whole to maintain friendly and cordial relations with each and every nation in both the hemispheres. Every other country, as it were, is in a state of war with its own neighbour when a sort of reciprocal dependence is called for between them for peaceful existence and progress. Such strained relations are more pronounced in big nations than in the smaller ones. With all these war clouds, no nation is out for an open war, because each power, big or small, is fully aware of the disastrous effects of atomic energy if let loose in the horizon, and I am sure, the experiences of Hiroshima and Pearl Harbour in the last war, are still fresh in their minds.

At the same time every country is also able to recollect the events that took place in India during the pendency of the second world-war. All of them, barring of course, the Empire countries, were able to closely follow the tactics employed by India in wresting power from the mighty British in her novel way of peace and non-violence which eventually brought crowning victory to her. They found the mighty British Military Power collapse and surrender before the inexhaustible spiritual force of India under their Leader Mahatma Gandhi who was a seasoned soldier in the technique of non-violent struggle. There was nothing superior to truth and non-violence for Gandhi, who, while living in his physical coil on earth, had predicted that the future peace of the world can never be achieved by brutal mechanical warfare involving mass-murder of innocent people but can be achieved only through reciprocal love between man based on truth and non-violence.

The truth of Mahatmaji's prediction is, as it were, bearing fruit now and that is why, probably, every nation is now taking a keen interest in understanding India's culture. In fact, since the past two or three years, there is an increase in foreign delegations visiting the country to maintain cultural ties between India and their own countries so much so that India's influence has a better hold both in the eastern and western nations. The reason that almost every country in the East is now

approaching India for settlement of International affairs is positive proof of India's ability to take up the lead and the confidence reposed in her by the world outside.

The immediate concern of India, therefore, should be to justify the worthiness of her leadership by conducting herself in such a manner as not to be carried away by the surface ideologies of others, but to probe deep into the basic facts without being influenced by persons and powers lest she will sell away her conscience and culture. Such a bold stand can be taken and should be taken by India by getting herself back to her old moorings—the teachings of the Vedas. The quintessence of the teachings of the Vedas is that, at the time of creation of this Universe, there was no boundary between one piece of land and another, no class or creed between man and man and no separate customs or manners. These are subsequent developments brought about by circumstances by way of geographical and climatic conditions and also by the division of work based on the capacity of the individuals who formed the group or society. These divisions of nationality, race, religion, creed, etc., are only manmade and these barriers have to be adjusted and adapted according to changing times.

It is high time that mankind realised this fundamental truth and marches forward comradely towards the realisation of universal peace, concord and happiness through the cultivation of cosmic love or Viswaprem and it is this ideal of Viswaprem that is enshrined in the Panchashila doctrine of India. India has been wise enough to advocate this doctrine of co-existence and it is her sole responsibility to translate it into action in all spheres of work both within the country as well as without in consonance with the roles she has to play in the discharge of her obligations as a leading power in present world set up.

ROLE OF RELIGION IN THE REGENERATION OF FREE INDIA³

From time immemorial, India has been acknowledged to be the land of religion, the land of the sages and saints. While every nation of the world claimed its superiority through political stratagem, statesmanship, commerce and industry, India silently established her glory through her religion, through her philosophy and through her culture. While every country was intoxicated with power-bloc, and waged war with its neighbour with the idea of trampling over the latter, India extended her love and friendship not only to her own neighbours, but also to far and distant nations. When Europe was planning for a bloody war banking on their material power and scientific advancement, India was preaching for disarmament, love and universal brotherhood and even she ventured to predict that material warfare will only end in colossal destruction of men and material leading to chaos and confusion in the world. And India's predictions proved true.

GOD ALONE CAN UNITE MAN

India's history is one of stress and strain through out because of foreign aggression and domination and all through such periods of trials and tribulations she has been able to keep herself above water, because of her faith in God, faith in religion and faith in her ancient scriptures. She believes in the undying declarations of the Vedas that there is an intelligent eternal principle behind the phenomenal universe which is the Primal Cause for the existence of a methodical, well-designed and wonderful diverse objects that we see with our naked eyes. This Primal Cause or Substratum is hidden and invisible, but manifests in multifarious forms as various beings and objects that we see around us. This idea

(3 An article by Sri Swami Sivanandaji, published in the 'Organiser', Arjun Press, Shradhananda Bazar, Delhi - 6)

that the same Unmanifest Principle only manifests as the various creations of the world generates a feeling of oneness in the individual mind and it is this feeling of oneness that has given India a large heart to love one and all.

Every man has his own individuality and every individual has something to contribute for the well being of the Society. Similarly every nation or country has its own individuality and has to contribute something peculiar of her own to the welfare of humanity at large. Being a country of vast population, India cannot contribute much materially, but with a fountain of immense spiritual wealth, she can freely share her inexhaustible resources of spiritualism with others. The nations of the world are looking forward towards India for a peaceful solution of the world unrest. They also believe that India alone, with her spiritual background, can deliver the goods. India, especially now as a free nation, has necessarily to accept the lead and give a lasting solution to this head-splitting problem of reciprocal suspicion, hatred and antagonism prevailing between the nations of the world.

RELIGION ALONE UNITES INDIA

The solution lies only in religion, but such a religion should be practical and not mere slogans. It has been already analysed that there is a Primal Cause behind the changing objects of the world and while these objects have got a beginning and an end this Primal Cause—God—is unchanging and unchangeable. It has also been analysed that the one God alone manifests Himself in the different beings and objects of the world. The fact that one God manifests through all creatures instils a feeling of oneness in all individuals, and this feeling of oneness is the real harbinger of peace and love.

The whole issue of love and peace, therefore, is rotating round the feeling of oneness in every individual, and this feeling has to be constantly kept up by the faith in the existence of the Primal Cause—God.

God has created the senses of perception in such a way that they have always a tendency to project outwards towards the sense-objects, but never towards abstract things or ideas. It, therefore,

becomes imperative that ways and means have to be devised in order to establish the existence of God to the common men of the world through visible symbols or expressions. Our ancients through their wisdom and far-sightedness found out the easy method of idols and temple worship to effectively solve the problem, and did well in hammering the requisite faith in the wandering mind of man. Had it not been for these temples and idol worship, India with her diverse languages, customs, manners, and faiths would have long ceased to exist as India and all her cultural wealth would have been lost to posterity. This religious link capable of bypassing provincial linguistic and traditional differences can be witnessed and experienced in the temples at Benaras, Puri, Mathura, Palani, Rameswaram, Chidambaram, Tiruchendur, Badari, Kedar, etc., where large concourses of people from North, South, East, West and Central India mix together freely in the name of God. And even in the absence of any police bundobust it is a sight to be seen when the devotees conduct themselves in an orderly and disciplined manner, which demonstrates amply that in presence of God all are one.

Since independence there is a drift—and the drift is a most pronounced one too—in the people of the country, especially after the linguistic provinces. And inasmuch as the advent of the linguistic provinces is a settled matter, this drift has to be checked and there can be no two opinions over the issue that it could best be achieved through religion and philosophy—the former visible and the latter intellectual. It is the religious and cultural background that has kept India's candle burning all these times and it is all the more important that in independent India this religious fervour and philosophical insight should be maintained at all costs.

May the rulers of future India have the wisdom and far-sightedness to keep India always in her own colours of religion and philosophy which alone can establish peace in her own borders and also in the vast world at large.

THE ROLE OF UNIVERSITY STUDENTS IN THE CURRENT CULTURAL PATTERN OF THE WORLD⁴

Persuaded by the delight I derive whenever I am afforded an opportunity to address students (in whose splendid potentialities, energies, capabilities for bringing into being a better world-order on qualitative values I have boundless faith), and for whom I never could resist all through the seventy years of my life of crowded events and too many spiritual pre-occupations and missions, expressing a particularly ardent love and a profound reverence I here hasten to present through the esteemed pages of the HINDU STUDENTS UNION MAGAZINE, a few words that aspire to shed a glimmer of light on the constructive role the students could play to the measure of scope individually given in the current cultural pattern of the world.

Our age being an age of strong internationalism and our world being a world where different nations and countries are closely knit almost into one another by the tremendous technical progress and all-encompassing industrial civilisation where one experiences a perpetual ideological welfare and comes under the influence, of a host of new trends in arts and literature, it is presupposed that there are few among the university students who can profess an ignorance of the exact nature of the current cultural pattern of the world. Therefore it remains for me to refer in brief to some of the main unwholesome results of its influence on the mind of educated mankind and to indicate a few lines of mental and moral and spiritual action for those students who are full of life and hope, ambition and energy and are determined not only to make a decent living in the immediate future but to live a true life of profound culture, laden with the light which dispels the darkness of ignorance in whatever form and wherever it is found.

*(4. An article published in 'Hindu Dharma' (1956-57 issue)
Jaffna, Ceylon.)*

The crises obtaining in the human situation around the world, are a direct consequence of the kind of life modern civilisation and culture have determined for us. Anxiety, a strange sense of insecurity and futility, loss of peace of mind, despair, defeat of optimism, sceptical bias, a certain barrenness in the creation enduring things are the common experiences with most intellectuals and with those who are counted among the cultured and makes of culture. Predominance of purely material, economic, political interest and absence of all traces of spirituality, have made possible for our century the creation of a dense climate of doubt and bewilderment. Students should not only extend their thirst for knowledge and study beyond the portals of the university, but explore the most aesthetically pleasurable and culturally rewarding possibilities of elevating themselves above the adverse forces of contemporary world culture and introduce into its useful frame-work constructed by the Time-Spirit, positive, progressive, shaping, enduring element of a profound understanding of life's significance and its basic problems. Specially through the instrumentality of such system of philosophic thought as Vedanta, it is possible for them to discover the high meaning and destiny of their lives, recognise themselves to be primarily centres of spiritual Consciousness and power, storehouses of Potentialities, possibilities, energies, to put forth the best of their powers exercise the best of their excellences and thus set up a force that would recreate from within the very soul of the present world-culture.

This is not a pious wish or a counsel of perfection, but an indication of a course of action promising immediate results, if adopted. The thing is, my appeal is extended to the aspirations of the students, to their desire to be great and lead the world forward along right lines, to their capacity to seek the delight of their own self-development, their own self-enrichment in a mental, moral and spiritual way. By sheer force of their thought and will, they must make their learning and the extra-cultural knowledge they should be seeking, part of their character and daily conduct of life, undertake new missions and sacrifices, express in the fields in which they have

received training and discipline, the results of their exercised intelligence and version and vision of life; and thought such individual development, enlightenment, perfection and social expression, ennable the very life of the race and restore it to peace, strength, unending joy and steady upward progress.

1. THE NEED FOR SPIRITUAL REGENERATION

The fatherhood of God and the brotherhood of man, the blessedness of peace and goodwill and the supremacy of love and selflessness have been the central teaching of all saints, prophets, philosophers, the noble minds and the great hearts of all nations at all times. More than anything else, therefore, should we proclaim the glorious message of love and selflessness into every home and into every heart. In this age of atomic armament, racial hatred and policies of national greed, organised exploitation, international exclusiveness, intolerance and distrust, our task is not so much the alteration and transformation of the patterns, policies and plans of the governments of the nations of the world as much as the creation of a great world-enveloping movement for a mass spiritual education and for the purification and the transfiguration of the nature and the personal propensities of the individual. The paramount importance and the imperative and indispensable necessity for the moral, ethical and cultural refinement of the individual personality upon a world-wide scale is to be realised first and foremost. For, the prime and fundamental unit of all wider groups like class, race, nation and human society the world over is the Individual Man.

Great masses of mankind have to be weaned from the unfortunate hedonistic tendencies of thinking, feeling and acting with the grossness and greed of the mere beasts. This is not an impossible proposition, for the Divine exists in all beings and it is an integral part of every individual consciousness. The method to draw it out is right and true education. This task of gradually, yet surely regenerating the nature of the masses has to be seriously undertaken in all earnestness and worked out in the educational and domestic spheres, in particular, and the wider social sphere, in general-if the hope of creating a new generation and bringing into existence a new humanity who will elect and manage the

future governments of nations in the best interests of all, is to be fulfilled.

I know this is a difficult task, but no great thing is ever done as if by magic. All constructivity implies hard work and more so much a creative and constructive task of world-wide nature. The results may not be immediate. To a large extent the fruit of such work will be for the posterity, while the tempo and the sincerity of the movement will set the elders athinking and gradually transform them as well. Just as a farmer who wishes to reap a rich harvest of healthy and luxuriant crop does not so much attempt to change and improve the existing crop that is already standing in the field - though he exerts to safeguard them from rot and pestilence - but rather starts to treat the soil in which the seeds of the next harvest are lying and germinating in silence, even all those who are to work for future peace and universal well-being should first of all strive to create a right and ideal condition that will ensure the four freedoms in order to enable the future generation to fulfil the hopes and ideals that we cherish today. If world is to have peace, there has to be less of hypocrisy, less of prejudice and fear complex, less of slavery to outdated traditions and exclusive material values. Above all, the ideal of righteousness to live and to let live and to consider the other man's rights, necessities and self-respect as much as our own should have to be realised first.

Man should cultivate unlimited love. All patriotism love of one's nation, one's own race, one's own religion should never be allowed to be factors to encourage disunity, discord, hostility and superiority-complex. The love of your country and personal freedom should all the more emphasise that how much sacred is the other man's love for his country and his personal freedom. True religion is love. True religion unites all in fellowship. Sages call upon man to see good in all, but our endeavour should be to see God in all, for only then will we be able to see the good in

all. Let men be taught truth, purity, love, contentment and selflessness. Let there be a living faith in God in the hearts of men, for it is the very essence of the spirit of true religion. In this faith alone; lies the hope of our victory. Having achieved this the main task is all but over and such humanity in whose bosom the divine flame has been kindled up will spontaneously direct all endeavours towards the materialisation of all these ideals. May the world be free from the fear of war and destruction, from the fanaticism of religious intolerance, racial prejudices and hatred, from the delusion of fostering civilisation through enslavement, from the self-righteous pride of charity and doing good to others, from ungodliness and the diabolical dialectics of materialism. May peace be unto all beings.

ACCENT ON YOUTH

20. WELFARE OF THE YOUTH

To me the primary thing in all welfare-work seems to be to awaken in our brethren in the villages and in the townships a genuine love of God. This, of course, is not to make them superstitious, but to prevent them from heading towards either extreme godless material pursuit or superstitious dread of Unknown God. An intelligent worship of the Almighty and the practice of devotion to the All pervading Existence, is the surest way to cultivate in an selfless love of his own brother and sister.

Once this foundation is well and properly laid, I feel the superstructure will be an easy construction. For instance the problem of crime will have dissolved, and maintenance of law and order will be an easy job. When people gradually come to feel and realise that the Lord whom they adore is in the person whom they wish to cheat, or to harm in any manner, they would desist from their evil designs.

The best way to my mind, of achieving this is to hold regular meetings at Welfare Centres in the villages and townships, or at suitable places, which should be attended by the masses. I have in mind Gandhiji's prayer-meetings. Why shouldn't this be adopted in every village and town? The physical person of Gandhiji might have disappeared from amongst us; but that is no reason why 'prayer' should disappear with him! Even now, here at this Ashram, and in hundreds of Divine Life centres the members assemble daily in the evening and sing the Name of the Lord, study sacred texts and discuss spiritual subjects.

The youth should be weaned away from evil and directed along the right path. Erotic literature of every sort should be banned; most of the cheap literature from foreign lands that are freely distributed here are full of undesirable pictures and reading matter; and the young men who read such things get an altogether perverted view of life. The importance of a moral life could be explained at the meetings, steps being taken at the same time to clear the market of

such filth. Similarly with cinemas, etc. If the boy goes to a film, he must find it soul-elevating and instructive; most of the English pictures, I understand, are just the opposite of what is desirable, I understand also that most of the Indian pictures are of Puranic nature; these if properly censored would do no one harm.

Drill, exercise and play—these are very important for our younger generation. All welfare schemes should give a prominent place to these. I am glad to see that the U.P. Government is directing its attention towards the development of Yogic culture among students. Asanas and Pranayama, as well as Suryanamaskara exercises would do the young boys and girls a world of good. These should gradually be introduced in the schools and colleges.

Nor need these be confined to schools, Welfare centres in every village must also train the villagers in Asanas, etc. There is no system that would develop the body (especially the internal organs) so efficiently and perfectly as the Yogic exercises would.

Of course, methods for awakening in the village of a spirit of cleanliness and hygienic living, would have suggested themselves to your noble self, and I need here only mention that in this case also, the instilling in the mind of the villager faith in God and love of neighbour would naturally bring about healthy habits and a desire to keep his land clean and neat, and the body (his Temple) also clean and healthy.

21. EDUCATIONAL REFORM IN INDIA

India in the days of yore was the World-Preceptor; Her life-breath has always been Yoga and spirituality. That is our heritage, a very rich heritage! It is not that Indians are deficient in any sense that accounts for slower infiltration into India of western scientific or materialistic thoughts. It is her spiritual background that has consistently revolted against the material or scientific colouring that now then tried to mar the grandeur of her nationhood. Nevertheless, the havoc that has already been done by science or the so-called Western civilisation is great.

I have always considered that the main thing to do now is to introduce in our schools and colleges spiritual or religious texts (I do not mean by this dogmatic or bigoted ones) which would instil in the mind of the youth healthy ideas and would enable them to grow into real men. Real religion I have always held is universal; there is absolutely no quarrel about that. Only dogmatic or ritualistic portion, nay, not even that; it is only the superfluous base aversion which has grown round each religion as mushrooms eclipsing the very sun of Truth which every Prophet has revealed and that has occasioned all the religious conflicts. If the youth is taught that fundamentally he is one with all his brethren all over the world, that in fact, he shares the same soul with the crawling worm, creeping insect, cooing bird and the barking beast, we would then effectively have sown the seed of harmony, peace and brotherhood: not till then.

Real religion is selflessness. To live for the sake of the Lord's Creation is Divine Life. The spirit of selflessness should take possession of every fibre of every Indian. Then will India have deserved the political emancipation that she has won.

The gospel of selflessness appeals more easily and more quickly to a woman than to a man. She is by nature more spiritual and selfless. Love, kindness, tolerance, sympathy, understanding and most of the Daivi Sampattis are within her from birth. Indian woman is modest and unassuming. Arrogance and promiscuity are unknown to her that is why every saint—including Gandhiji—has spoken very highly of her.

If the law does not permit of imparting religious instructions in Schools, this should be done as a part of the extra curriculum-education. There should be regular study of the Gita by the students themselves assisted by some teachers who should be well-versed in Gita. Gita consists the essence of spirituality: and Gita has been acclaimed a universal scripture.

Students should be encouraged to undertake "constructive work" according to the Gandhian plan. They should, say on Sundays, visit the neighbouring villages, instruct the people in hygiene, health, etc., demonstrate the principles to them by their own actions and render such other services to the poor. Medical students might also take the opportunity of administering medical aid to the suffering.

I have always laid greatest emphasis on the reformation of the individual, and when he is reformed, the entire nation is automatically reformed. Let each student embody in himself the teachings of the Gita. Let each boy and girl become perfect.

Oh! India, the Beloved Mother, our Mother, the Creator, and nourisher—she will be proud of her children. Once again she will rise from the slumber into which her indolent sons and daughters have thrown her down; once again she will sound the clarion call of spirituality and awaken the entire world. But we should instil love, selflessness, harmony and brotherhood in her children. The task is very big; but we have the Lord behind us. His will be done!

22. EDUCATION AND NATIONAL RE-BUILDING

India, the sacred land of Rishis and sages, is still sunk in the mire of ignorance. There is much illiteracy among the masses. Professors, teachers and students should go to villages during holidays and educate the masses. They should organise night schools and educate the masses. Maharajas and Zamindars should give them much help and support. Compare India with Europe or America. The number of illiterates are more in India than in any other civilised country.

National schools and colleges for boys and girls, and universities must be opened. Boys and girls should get the right type of education. Then only the national spirit can be kept up. That education which makes you tread the path of truth and righteousness, which moulds your character, which helps you to attain freedom, perfection and knowledge of the Self and at the same time enables you to eke out an honest living, can be called as true education.

Hindu Sabhas, Seva Dals or Samitis and Physical Culture Institutes should be founded in all parts of the country. They should be properly organised. It is your duty to serve the heart and soul through these institutions. You will develop the true spirit. Your heart will be purified quickly.

The society or nation consists of different communities and individuals. Every individual should carry out his duty properly. He must be strong and healthy to discharge his duties. Otherwise, the society or the nation will become weak and undergo decay and degeneration.

Mere bubbling juvenile enthusiasm will not do. It will not serve any purpose. True love must be ingrained in you. Every nerve and every cell should throb with pure love. If you have not got this spirit, you will have to develop it to a maximum degree through service of humanity. Study again and again the lives of great sages and saints, who gave up their lives for religion. Work under a master for some years. Serve him. Honour him. Obey him. Obedience is better than sacrifice. You will imbibe his spirit and virtues. Do not try to become yourself a leader. If everybody wants to become a leader, if everybody wants to command, the movement will die. Learn to serve. You can do real service to religion and country.

The world needs good, healthy mothers; healthy, strong boys and girls. What do we find in these days in India? India, the land which produced Bhishma, Bhima, Arjuna, Drona, Asvatthama, Kripa, Parasurama and countless other chivalrous warriors, the soil which contained numberless Rajput chiefs of undaunted intrepidity, unparalleled chivalry and matchless strength, abounds now with effeminate, impotent weaklings. The laws of health are ignored and neglected. The nation is suffering and dying. The world requires numberless, brave, moral Adhyatmic soldiers, who are equipped with five virtues, viz., Ahimsa, Satyam, Asteya, Brahmacharya and Aparigraha. Those who possess health and strength, those who are endowed with the above five virtues, those who have knowledge of the Self, they alone can secure real freedom for all.

Widows, orphans and cows also should be protected. Our young graduates should not neglect the industrial and agricultural sides. They should look after their own lands and increase the productive power. There is a great field for work in this direction. They can have independent living. They can make much money and serve the people by supplying good unadulterated milk and butter which are necessary for keeping up health and strength.

Use indigenous articles and help the growth of industries. This will lead to our economical independence. Economical independence is indispensable. India can produce sugar, paper, glass, matches, cloth, etc.

23. THE NEED FOR CULTURAL EDUCATION

The vital need of the hour is the real education of students who are the worthy future citizens, who are the hope and glory of the country, who shall be the physicians to minister to the sore heart of the nation, who shall be masters of themselves and sow the seeds of peace and abundance, harmony and happiness, unity and brotherhood. Education has been well-said to be the process of the finding of the divine perfection which is already in man. It is meant to universalise the self and not to thicken egotism and self-consciousness. The ideal in education is the integral development in the students of the multiple facets of human life. It has to prepare the students for perfection in every walk of living. The purpose of true education should be to enlighten humanity, to destroy the lower nature in man, to better the social order, to promote human well-being by training the students both for external achievement and for internal attainment. The consummation and test of true education are to be found in all-round development of the faculties of knowledge, of love and service.

It is only students who have disciplined their lives in academical centres, who have cultivated gentleness of spirit, acquired strength and fineness of character and dedicate their lives to the cause of unearthing the eternal verities that can achieve the common brotherhood, universal peace and harmony. It is only students whom the universities have equipped with the method of unfolding their intrinsic

abilities or genius in the physical, mental and spiritual fields through a scientific scheme of the right kind of education, that will be able to build a mighty nation and accelerate the spiritual evolution of humanity as a whole.

Education centres should not impart mere vocational education, but must provide means for an all-round, harmonious development of the entire personality. The schools, colleges and universities should, besides turning students into leaders and statesmen, scientists and scholars, soldiers, politicians and adepts in every field of life, transform them into saints and sages, philosophers and seers. A thorough change in the present-day curriculum of educational institutions is the utmost pressing necessity. Books that are best calculated to furnish the students with lessons on sweetness of deportment, spirit of sacrifice, control of self, purity of heart and integrity of nature should be prescribed and made available. The making of man into a perfect, integrated being and real systematic, enlightening education are not different, indeed, they are inseparable. The objective should be not a mere training of the intellect, but an illumination of the very being and stuff of the individual. May the student population be exalted in moral excellence, truth and purity, learning and wisdom, culture and religion, spirit of service and self-abnegation, strength of character and will!

24. TO PRINCIPALS AND HEADMASTERS

Owing to the influence of dark, antagonistic materialistic forces, most of the students of the present day have become irreligious. There is no moral culture in them. They have no proper understanding of the principle of Brahmacharya and right living. Hence they suffer much when they come out to face the battles of life.

A great onerous duty rests with the teachers and professors in training the students in the path of Sadachara (right conduct) and moulding their character properly. They themselves should be endowed with ethical perfection. Otherwise it will be like the blind leading the blind.

Before taking to the profession of a teacher, you should feel the high responsibility of your position in the educational life. Mere

intellectual achievement in the art of delivering dry lectures alone will not suffice. This alone will not adorn a professor or a teacher.

The students are the future hope and glory of the world. They are bulwark of the state. If they are moulded properly, you will be doing the greatest good. This itself is a great Yoga for you.

You will be doing immense good to them if you introduce some of the religious books for their compulsory study. It will bring moral and spiritual regeneration amongst the youth.

It is your duty to explain to the boys the importance of Brahmacharya and the evil effects of an immoral life and to instruct them in the various methods by which they can preserve the vital Veerya, the soul-force that is hidden in them.

The future destiny of the world rests with you and your students. If you train them in the right direction, in the right path of righteousness, the world will be filled with ideal citizens, Yogins and Jivanmuktas, who will radiate light, peace, bliss and joy everywhere.

O Teachers and Professors! Wake up now. Train the students in the path of Brahmacharya, righteousness and morality. Do not neglect this divine work. You are morally responsible for this onerous work. Let them study some religious books on Yoga, Bhakti, Philosophy and Vedanta. Teach them Gita, Ramayana, Bhagavata and other Scriptures. Let them know the sublime truths of the ancient Rishis and seers. You can have Self realisation if you take up this work in right earnest. Be true and sincere. Open your eyes now.

Blessed is he who truly endeavours in making his students true Brahmacharins. Twice blessed is he who tries to become a real Brahmachari. May the blessings of the Lord be upon them! Glory to such ideal teachers, professors and students!

25. TO INDIAN STUDENTS ABROAD

From across the distance of half the globe, from the sacred orient, the land of sages and seers of eternal glories and abiding values—your own homeland—I send you this brief message out of the fullness of my heart and love for you all. Remember that you are

the finest representatives of the Great Culture of India. Your responsibilities are great, and that is what induces me to address this to you from Himalayan retreat on the bank of the sacred river Ganga.

If you carefully study the international problems of today, you would realise how very difficult and critical are the times we are passing through. Soon you will have to take over the burden of these problems from the older generation, who are but the pilgrims of tomorrow to the life beyond. Great and multifarious are the tasks ahead of you, and now is the time for you all to manifest in yourselves the true spirit of the holy culture of India and to give a lead to the rest of mankind, in whom the spirit of the holy culture of India and to give a lead to the rest of mankind, in whom the spirit of tolerance, truth and love has become extinct. You constitute, as it were, the vanguard of the vast forces of peace and truth and love—the forces of the Divine Life that will sally forth and soon encompass the entire globe. But you could accomplish this task only when you yourselves learn to embody in your daily life, the real spirit of the Divine Life, the ancient ethical culture of India, her spirit of tolerance, her zeal for universal weal, her love for peace, goodwill and amity, her strict adherence to the path of truth and non-violence. Therefore, regenerate yourselves through ethical and spiritual unfoldment; live to serve and do good to all around you and to show to all through your own example, how to live the Divine Life of love, tolerance and mutual amity.

You have travelled through distant foreign strands to seek and acquire the best of their culture, their virtues, goodness and efficiency in many a walk of life. But when you seek to learn something from others, naturally you must also bestow something in return for it; and there could be no better choice than the gems of your cultural tradition. And when you wish to give something tangible to another people, then present to them only the broad, tolerant, essential and universal aspects of what you wish to give. You would find them appreciated every where, for, ultimately the essentials underlying all religions and cultures are found to be identical. For Truth is One: and as there are many races, creeds and temperaments, naturally there are diverse ways and means to approach it. This is only to suit the various stages of developments of the individuals. Basically they

could never be contradictory for they lead but to one object. Therefore, let there be no tinge of communal sentiment in your minds. Religious fanaticism and communal conceptions have no place in the civilised world; they have no place in a rational mind, nor, indeed could they have any place in a modern social or democratic government. And as you have to move with the march of time, shun this medieval, narrow and lop-sided conception of communalism.

Let me reiterate the point that, as you are the citizens of tomorrow, the hope; prosperity and glory of our motherland lie in your hands. Be worthy of this most covetable and glorious responsibility. Strive to be the faithful representatives and true embodiments of the genius of India. Live its lofty ideals in your everyday dealings, Only then will each of you be the proud demonstrator of the real greatness of India.

Allow me to remind you that hatred and violence against one another are not our creed. We wish to live in peace with our neighbours and all other countries of the world. Our attitude is one, based on mutual understanding and goodwill to each other. From time immemorial, India has always been the messenger of truth, non-violence and peace. How could she forget her noble lifelong, heritage, eclipsed but temporally by the recent unhappy communal repercussions? But these are now a thing of the past, and they have taught you the wise lesson that hatred could never be conquered by hatred and vengeance, but only by love. Remember this always, and let your every action be guided by your past experiences and the lessons, they embody.

We seek unity; not a partisan unity of narrow sectarianism, but real, ever-abiding cosmic unity. It is obvious that if you wish to accomplish any task successfully, you need a strong united front. Only then could there be a substantial achievement. Have you ever marked the tiny little rain-drop? It never travels alone; but if it ever does so, it is invariably devoured by the mighty blaze of the sun before it reaches the surface of earth. But when the drops shower in a torrent, no power could check their force; they flood the hills and dales, swell the rivers and rush towards their original abode with an

undaunted force. What a mighty power! And similarly, if you are united in your endeavours no power on earth could deny you the success, no might could stop your achievement. Therefore, embody the spirit of cosmic unity, as our traditional tolerance, and let this find expression in every dealing of yours—striving hard for the promotion of this great cause of peace, goodwill and mutual amity among all the nations of the world, with the spirit of ‘give and take’, right assimilation and proper understanding.

May the blessings of the Almighty be upon you all, and may He inspire and guide you all in your undertakings!

**LIFE BUILDING AND
SUCCESSFUL LIVING — WAYS AND MEANS — I
INTRODUCTION
PRECIOUS STUDENT LIFE AND YOUTH PERIOD**

According to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*, human life has four stages i.e. student life, household life, retired life and renounced life (*Brahmacharya Ashrama*, *Gruhastha Ashrama*, *Banaprastha Ashrama* and *Sannyasa Ashrama*). Student life and youth period is the formative stage in the life of human beings. Building of one's life during this youth period, which is the first part of human life, assumes great importance. Because, during this period human physique is generally found in a growing, healthy and sound state; and human mind remains tender, lies in a highly impressionable state and is very receptive. Therefore, this short youth period of, say, 25 years, is the golden period of human life and is meant and also is very suitable for building of the precious human life.

Students and youth can build their precious human life during this golden period by laying the foundation of their life properly and strongly; and by constructing the superstructure of their future life upon the same completely, properly, strongly and nicely. If they can do so, they can live the remaining three parts, which is a long period of their life, say 75 years, successfully, purposefully, prosperously, happily and peacefully. Thus, human life can be said to be lived ideally.

But once this student life and youth period, the golden period, passes away, it will be extremely difficult for the students and youth to lay the foundation of their precious human life properly and strongly and construct the superstructure of their precious human life completely, properly, strongly and nicely at a later stage. This can be explained with the help of an example. A potter can give any shape to raw clay, mixed with water, to make various types of

earthenware such as pots, cups, bowels, plates, glasses, etc. He can also change the shape of one type of raw earthenware to another type, because at this stage the raw clay remains soft and therefore, it is amenable to any kind of change. But once the shaped raw earthenware is burnt in the fire, the same becomes hard and not amenable to change and thereafter, the potter can not change the shape of the burnt and hardened earthenware.

Therefore, students and youth ought to utilise this golden period most profitably for laying the foundation of their precious human life properly and strongly. But if they do not do so during their golden student life and youth period, then can not lay a proper and strong foundation in their later life; and also, upon a weak foundation of their life, they may not be able to construct the superstructure of their future precious life completely, properly, strongly and nicely. Consequently, they may not be able to live their future life ideally, successfully, purposefully, prosperously, happily and peacefully. In that case, they are most likely to spend the remaining long period of their precious human life, say 75 years, with failures, sorrows, miseries, unhappiness and peacelessness and in the event of such a state of things, they will have to lament and repent throughout their whole life.

In view of the same, knowledge about this topic, though very simple, is of paramount importance in the life of each and every student and youth. But most unfortunately, there is no provision in our modern schools, colleges, universities and other educational institutions to impart teachings to our students regarding the said topic, unlike in the ancient times when education was character-building, life-building and man-making and teachings on this topic was imparted to the students. Therefore, our students are deprived of such vitally necessary and most valuable teachings in their life. Thus, they have become victims of the circumstances. Without knowledge about how to build their life, many of them are not able to utilise their golden student life and youth period most profitably in

laying a proper and strong foundation of their precious life, and in constructing the superstructure of their precious life completely, properly, strongly and nicely. Also, without knowledge about how to live one's life rightly, many of our students and youth are not able to live their future life ideally, successfully, purposefully, prosperously, happily and peacefully. Even, most unfortunately, some of them are going astray, falling a prey to wrong actions and ruining their precious human life. In this situation when our student and youth friends are in great, burning need of such most valuable teachings on this topic in their present stage of life, I, as friendly assistance, take this golden opportunity and rare privilege to share with them, for their benefits, a brief outline of this topic which I have collected by studying the spiritual books of some great, illustrious Saints and Sages of our dear motherland *Bharatavarsha*, India.

This topic is very interesting. Acquiring knowledge about this topic by the students and youth during their present student life and youth period is also most important and most worthwhile. Because it will give them permanent benefits in the form of right guidance at the right time on "The Right Path of Life" for building their precious human life rightly with a proper and strong foundation and upon the same, for constructing a complete, proper, strong and nice superstructure and for living their future precious human life ideally, successfully, purposefully, prosperously, happily and peacefully. Therefore, I pray to each and every student and youth friend, with folded hands, to kindly study the write-up on this topic in the following pages with full interest, great attention and a little patience.

LIFE BUILDING AND SUCCESSFUL LIVING — WAYS AND MEANS — II

PRECIOUS HUMAN LIFE AND ITS PROPER BUILDING

In this universe, everything is changing and going through the process of evolution in accordance with the Law of Nature. The lowest of the creation i.e. the inanimate stones and mountains evolve

into living plants and trees. Plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into divinity, the state of their Creator Himself and get united or merged with the Creator. This is known as *Moksha* or Liberation of the individual Soul or Merger/ Union of the individual Soul with the Supreme Soul. This is also called Self-realisation or God-realisation. On attainment of *Moksha*, the process of evolution gets completed and consequently, the individual Soul does not take further rebirth. *Moksha* is the Supreme Grand Object of Aspiration or Grand Goal of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. *Moksha* alone bestows everlasting happiness and eternal peace, and results in permanent cessation of worldly sorrows, sufferings and miseries in human life.

Moksha, as our ancient Holy Scriptures and our *Rishis*, *Munis*, Saints and Sages say, is the higher purpose or supreme purpose of human life, for attainment of which only the Creator has gifted this human birth to human beings after having gone through their births in 84 lac species of life, including the life of plants, trees, insects, birds and animals and therefore, human birth is a rare and precious gift of God to the human beings. They further say that attainment of *Moksha*, the higher purpose or the supreme purpose of human life, is possible only in human birth and in no other species of life because, human beings have been endowed with the unique quality of "Intellect", with the help of which they can discriminate between right and wrong; and then they can choose to take right actions, proceed in the right path of life and make their best endeavours for attainment of *Moksha* in this very human birth. In this way, they can live their life wisely, purposefully, successfully and ideally, unlike the animals that take their birth and "instinctly" search their food, eat, sleep, procreate, enjoy, suffer, fear and ultimately meet with their death and thus, live their life purposelessly

and sorrowfully. So, if human beings do not attain *Moksha* in this rare and precious human birth, they lose this unique, golden opportunity of human life. They do not get liberation from the wheel of births and deaths, and they continue to take rebirths, life after life, in 84 lac species of life including the life of plants and trees and insects and animals. And consequently, they continue to get sorrows and sufferings in whatever species of life they are reborn, because life upon earth plane in any species is full of sorrows, sufferings and miseries. Therefore, our ancient Holy Scriptures and our Rishis, Munis, Saints and Sages exhort time and again that human beings should be wise and make their best endeavours to attain *Moksha* in their present human birth itself by living what is called the "Spiritual Life". The "Spiritual Life" is most important, very valuable and should be lived successfully. Also, living of "Spiritual Life" is vitally necessary and ought to be considered as indispensable in human life.

While living the "Spiritual Life", human beings live upon this earth plane for some period. For survival of their physical body during such period, they need to simultaneously take to some income generating activity through some profession, vocation, occupation, business, agriculture, etc. and earn their livelihood in order to meet their basic necessities of life such as food, clothing, housing, medicines, etc. They also make endeavours for achieving economic development and material prosperity and for acquiring properties or assets like cash, gold ornaments, electronic equipments, modern gadgets, motor cars, land, building, etc. for living a reasonably comfortable life for themselves and for their family members; and for fulfilling their various types of vital physical, biological and psychological desires. They also need money and wealth in order to arrange for better education of their children in reputed educational institutions, ceremonious marriages of their sons/daughters with good candidates in socially renowned and economically wealthy families, and to meet their various kinds of social and other requirements befitting their family and their social status, etc. (Here it is very

pertinent to note that all these activities, i.e. earning of money, acquiring of material wealth and fulfillment of legitimate vital worldly desires, ought to be performed in the ethical ways or righteous way or in accordance with the ethical code of conduct or according to the rules of *Dharma*, i.e. by honest and fair means and without causing harm/ loss to other beings, as prescribed in our ancient Holy Scriptures, so that those activities do not give them sorrows and sufferings but, instead, bestow happiness and peace upon them.) In this way, they make endeavours to get happiness in their life. Such life is called "Secular Life". "Secular Life" is also necessary, important and inevitable and is to be lived successfully.

When human beings are to live both "Spiritual Life" and "Secular Life" successfully, purposefully, prosperously, happily and peacefully, one can visualise how great and valuable this precious human life upon this earth plane is ! This precious human life, to be lived ideally, successfully, purposefully, prosperously, happily and peacefully during the whole life span, greatly needs to be built up properly and strongly, i.e. **its foundation is laid properly and strongly and its superstructure is constructed completely, properly, strongly and nicely** like a house-building which requires laying of its foundation properly and strongly in order that the superstructure of the house-building can be constructed upon it completely, properly, strongly and nicely, and consequently, human beings can live in the said house-building during their whole life-period successfully i.e. prosperously as well as happily and peacefully.

LIFE BUILDING AND SUCCESSFUL LIVING — WAYS AND MEANS — III BUILDING THE PRECIOUS HUMAN LIFE (LAYING THE FOUNDATION OF PRECIOUS HUMAN LIFE)

We have discussed in the first write-up that the student life and youth period in human life is the golden period and this period is meant and is very suitable for laying the foundation of precious human

life properly and strongly and therefore, this golden period must be utilised most profitably for the said purpose. Now let us discuss how to lay the foundation of precious human life properly and strongly during the golden student life and youth period so that human beings can live the rest, long period of their precious human life upon this earth plane ideally, successfully, purposefully, prosperously, happily and peacefully.

For a clear and better understanding of this point, let us discuss this topic with the simple analogy of a house-building.

THE PURPOSE OF PRECIOUS HUMAN LIFE

First let us discuss the purpose of precious human life in comparison with a house-building. A house-building is a place of our daily living. It is a very costly property which we acquire as a life-time asset. It is a superstructure consisting of some rooms upon a foundation laid on a piece of land. A house-building has a beginning with commencement of its construction which may take about 01 year and has an end when it gets dilapidated after a span of say, 60-70 years. The purpose of our building the house and staying therein for such a long period is to have a successful, prosperous, happy and peaceful living in it.

Similarly, as we have discussed in the previous write-up, our human life is a rare and precious gift of God to us. We are gifted this human life by God, after having gone through our births in 84 lac species of life, for the purpose of achieving the higher purpose or the supreme purpose of human life i.e. *Moksha* or Liberation of the Soul or Union/Merger of the individual Soul with the Supreme Soul or Self-realisation or God-realisation, which is the Supreme Grand Object of Aspiration or Grand Goal of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. By achieving the said supreme grand goal, we get everlasting happiness and eternal peace in our life; and all our sorrows and miseries come to a permanent end. This human life is a period or span of time beginning with birth and

ending with death. It is quite a long period which is stated in our scriptures to be 100 years ideally. The purpose of our precious human life is to live it ideally, successfully, purposefully, prosperously, happily and peacefully, with achievement of the aforesaid higher purpose or the supreme purpose of human life.

LAYING THE FOUNDATION OF PRECIOUS HUMAN LIFE

Now let us discuss how to lay the foundation of precious human life properly and strongly with the simple analogy of a house-building.

Foundation of a house-building is **necessary**. Without the foundation, the superstructure of the house-building can not be constructed and even if it is constructed without the foundation, it can not stand, can not become strong or can not last long, and will fall down.

This foundation of the house-building must be **proper**. That means there must be four foundation-pillars, because, with one, two or even three foundation-pillars, the superstructure can not be built upon the same securely and it will fall down.

Also the foundation must be built **strongly**. That means all the four pillars of the foundation should be concrete columns, i.e. those pillars should be made strongly by using iron rod, stone chips, sand, cement and water so that the superstructure can be built upon the same strongly and will last long. Otherwise, upon a weak foundation, the superstructure, howsoever strongly and nicely built, will not last long and may fall down.

Similarly, foundation of the human life is **necessary**. Without the foundation of life, its superstructure can not be constructed completely and successfully and the future human life will not be ideal, successful, purposeful, prosperous, happy and peaceful, but it will be lived with failures, sorrows and miseries.

This foundation of human life must be **proper**. That means there must be four pillars of foundation of the human life because, with one or two foundation-pillars, the superstructure of human life

can not be built upon the same completely and successfully; and consequently, human beings may be able to live an ordinary life with material wealth, worldly happiness, sensual pleasures, comforts and even luxuries but can not attain complete success and can not get real happiness and peace in their life.

Also all the four foundation-pillars of human life must be built **strongly**. That means all the four foundation-pillars of the human life should be built qualitatively and perfectly so that the superstructure of human life to be built upon the same becomes strong, and future human life is lived ideally, successfully, purposefully, prosperously, happily and peacefully. Otherwise, upon a weak foundation of life, the future human life will be lived with failures, sorrows, sufferings, unhappiness and peacelessness and will be spent in vain with regrets, repentances and laments only.

The four foundation-pillars of human life are (a) good physical health, (b) powerful mind or vibrant mind, (c) noble character or *satcharitra* and (d) ethical conduct or good conduct or righteous conduct or virtuous conduct or *sadachara*. A very brief outline of these four foundation-pillars are as under:-

(a) Good Physical Health —The First Foundation of human Life

Meaning: - Good physical health means the condition of the human body in which all systems and all functions of the physical body are performed normally and easily; all parts and all organs of the physical body are sound; and those perform their functions without pain or suffering and those work in harmony; and thereby, the human beings perform their physical activities and duties smoothly and efficiently, with comfort and ease and they enjoy happiness and peace in life.

Necessity: - Good physical health is the first foundation which is necessary for building of human life.

With good physical health, the foundation of human life can be proper as well as strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly,

strongly and nicely. Consequently, the future human life can be successful i.e. it can be economically prosperous as well as spiritually happy and peaceful.

But without good physical health i.e. with poor and sick physical health, the foundation of human life will be improper as well as weak; and also upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, poverty, sorrows, sufferings, miseries, unhappiness and peacelessness, both in the secular life and professional life as well as in the spiritual life. Hence, the necessity of good physical health.

Importance: - Our scriptures say that human body is like a boat. A boat is an instrument with the help of which human beings can navigate and cross the ocean and reach the other shore of the ocean i.e. their destination. If the boat will be strong and in good working conditions, human beings can reach their destination easily, smoothly and safely. But if the boat will be weak or defective, they may not reach their destination easily, smoothly, timely and safely or even, they may not reach their destination at all. Such is the importance of the boat.

Similarly, with the help of the physical body, human beings can perform their physical activities and duties. If the physical body or the physical health of the human beings is good, i.e. if the physical health of the human beings is sound, strong, active, energetic and healthy, they can perform their physical activities and duties easily, smoothly and efficiently, put in hard labour and can achieve success in their professional and secular life i.e earn more money, acquire enormous material wealth, eat many kinds of good, nutritious and delicious food, fulfill numerous vital worldly desires, enjoy abundant worldly happiness and pleasures of the physical body, mind and senses, and live a comfortable, even, luxurious life. They can also

perform their spiritual practices or aadhyatmik sadhana smoothly, efficiently, effectively and can achieve success in their spiritual life and cross the ocean of sansara or the worldly existence and reach the other shore of human life easily, smoothly, quickly and safely i.e. they can achieve Moksha or Liberation of the Soul or God-realisation easily, which is the final and supreme destination of human life upon this earth plane according to our great, glorious, lofty, unique and ideal Indian Culture.

But without good physical health i.e. with poor, weak and sick physical health, human beings can not perform their physical activities and duties easily, smoothly and efficiently, can not put in hard labour and can not achieve success either in their professional and secular life or in their spiritual life in the manner as stated above. Instead, their life will be filled with failures, poverty, sorrows, sufferings, miseries, unhappiness and peacelessness.

In view of the above, our Holy Scriptures and our Saints and Sages attach due importance to keeping of good physical health by human beings.

Such is the importance of good physical health, the first foundation of human life.

Good physical health is thus very important in human life.

Manner: - Good physical health can be acquired normally by (i) taking good, nutritious and balanced food, pure water, clean and fresh air; through (ii) practice of physical exercises, *yogaasanas*, *pranayam*; by (iii) having adequate sleep, rest, relaxation; by (iv) observance of celibacy; by (v) keeping a healthy, positive and cheerful mind (because diseases originate from a weak, sick, negative-thinking and stressful mind), etc.

Benefits: - There will be a large number of benefits by keeping the physical body or the physical health in good condition, such as (i) there will be proper and adequate nourishment, growth, development and maintenance of one's physical health, (ii) one's physical health will be sound, strong, stout, active, energetic and

healthy, (iii) one's physical health will not be weak and will be far away from weaknesses, sicknesses and diseases, (iv) one can put in greater physical efforts and perform his physical activities and duties easily, smoothly and efficiently and can turn out more quantity of work, (v) one's good physical health will contribute towards developing a healthy and powerful mind, because, as the oft-quoted saying goes "a healthy mind in a healthy body", (vi) one's good physical health will contribute towards building of an excellent and attractive personality, (vii) one can achieve success both in his secular and professional life as well as in his spiritual life.

However, in spite of the above, most of our students and youth ignore or even neglect in many ways to keep their physical health in good condition during their youth period and thereafter also until they start suffering from various ailments, sicknesses and diseases. Because, during the youth period, their physical health normally remains good, healthy and strong and therefore, they do not feel it necessary and also do not bother to obey, observe and keep up the rules of good physical health and do not take the required care of the same. Instead, many of them take to those actions and build those habits which result in coming out of many kinds of diseases, sicknesses and ailments in their physical body. And then they start consulting doctors and taking medicines to cure their various ailments, diseases and sicknesses, and thereby, they suffer physically, mentally, financially and in many more ways, and also they start repenting for having not taken due care, ignored and displayed negligence towards their physical health during their youth period.

In view of the foregoing and as the oft-quoted saying goes i.e. "Prevention is better than cure", it is wise for our students and youth to make the required endeavours from the very beginning of their life to always keep the physical health in good condition in all manners than to ignore, neglect the physical health and treat the physical body after it suffers from ailments, diseases, sicknesses, weaknesses, etc.

Knowledge required: - In order to keep good physical health, it is necessary for human beings to acquire knowledge on the meaning, necessity, importance and benefits of good physical health, and the manner of keeping good physical health. As regards good, nutritious and balanced food, it is necessary for one to acquire knowledge on why should one eat, what should one eat, what is good, nutritious and balanced food, when should one eat, how much should one eat, how should one eat, etc. Similarly, one should acquire knowledge on such why, what, when, how, etc. regarding the other contributory essentials which are required for keeping good physical health, i.e. pure water, clean and fresh air, physical exercises, yoga *asanas*, *pranayam*, sleep, rest, relaxation, celibacy, positive and cheerful mind, etc.

(b) Powerful Mind — The Second Foundation of Human Life

Meaning: - Powerful mind means the state or condition of the human mind in which all its functions such as thought function, will function, memory function, concentration function, etc. are strong, energetic, powerful and vibrant, which is achieved by harnessing its vast potentialities; and the human mind performs those mental functions very energetically, powerfully, skillfully, efficiently and effectively.

Necessity: - Powerful mind is the second foundation which is necessary for building of human life.

With powerful mind, the foundation of human life can be proper as well as strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be very successful i.e. it can be economically prosperous as well as spiritually happy and peaceful.

But without powerful mind i.e. with weak mind, the foundation of human life will be improper as well as weak; and upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and

successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, poverty, sorrows, sufferings, miseries, unhappiness and peacelessness, both in the secular and professional life as well as in the spiritual life. Hence, the necessity of powerful mind.

Importance: - Powerful mind can be compared with the boatman. A boatman rows the boat, the instrument, so that the boat moves forward and crosses the ocean and reaches the other shore of the ocean, the destination. If the mind of the boatman will be powerful, he can perform his mental functions powerfully, skillfully, efficiently, effectively, perfectly and can row the boat and reach the other shore of the ocean, his destination easily, smoothly, safely and quickly. But, if the mind of the boatman is ordinary or weak or less energetic, he can not reach the other shore of the ocean, his destination, easily, smoothly, safely and quickly. Instead, he will have to undergo many difficulties and encounter many obstacles, inside the water of the ocean and above it, on his way to the other shore. Such is the importance of the boatman.

Similarly, a human being with a powerful mind, i.e. with positive thoughts and organised thinking power, deep and retentive memory power, strong will power, high concentration power, etc., can perform his mental functions powerfully and discharge his duties skillfully, efficiently, effectively, perfectly; and thereby, he can achieve great success in his professional and secular life i.e. earn more money, acquire huge material wealth, fulfill numerous vital worldly desires, enjoy abundant worldly happiness and pleasures of the body, mind and senses, and live a comfortable, even, luxurious life. He can also perform his spiritual practices or *aadhyatmik sadhana* efficiently, effectively and can achieve success in his spiritual life and cross the ocean of *samsara* or the worldly existence and reach the other shore of human life easily, smoothly, quickly and safely i.e. he can achieve *Moksha* or Liberation of the Soul or God-realisation easily, which is the final and supreme destination of human life upon this earth

plane according to our great, glorious, lofty, unique and ideal Indian Culture.

But without a powerful mind or with an ordinary, less energetic, weak mind i.e. with negative thoughts, scattered thinking, weak will power, weak memory power, poor concentration power, a human being can not perform his mental functions powerfully, skillfully, efficiently, effectively, perfectly, can not achieve success easily, smoothly and quickly, can not put in hard and quality mental labour and can not achieve success either in his professional and secular life or in his spiritual life in the manner as stated above. Instead, he is most likely to undergo many difficulties and encounter many obstacles in his professional and secular life as well as in his spiritual life; and consequently, his life will have failures, sorrows, sufferings, miseries, unhappiness and peacelessness.

In view of the above, our Holy Scriptures and our Saints and Sages attach great importance to development of a powerful mind and place high emphasis on its empowerment.

Such is the importance of powerful mind, the second foundation of human life.

A powerful mind, indeed, is more important than the good physical health in human life.

Manner: - Human mind can be empowered normally by (a) practice of (i) thought culture (ii) will culture (iii) memory culture (iv) concentration or *dharana* (v) meditation or *dhyana*, (b) mental relaxation and keeping of a healthy and cheerful mind, (c) keeping of good physical health, because, as the oft-quoted saying goes "a healthy mind is in a healthy body", (d) taking those food, and practising those yoga *asanas* and *pranayam*, which are specially beneficial for the human mind, (e) observance of celibacy, etc.

In this connection, it is very pertinent to note here that, our Holy Scriptures and our Saints and Sages say that human mind has three impurities viz. (i) *Mala* (impurities), (ii) *Viskhepa* (oscillation) and (iii) *Aavarana* (cover i.e. ignorance), and that these impurities

can be cleansed or removed by (i) making the mind pure by entertaining pure or auspicious or good thoughts and positive thinking, (ii) practice of concentration and (iii) acquiring of knowledge or wisdom, respectively. Efforts should be made to clean the human mind so that it can be empowered and made vibrant easily, smoothly and effectively.

Benefits: - There will be a large number of benefits by empowering the human mind, such as (i) one can immensely tap/harness the enormous capacity and potentialities of his mind which is an ocean or a vast reservoir of powers and utilise the same for his immense benefits both in his professional and secular life as well as in his spiritual life, (ii) one's mind will be positive, optimistic, vibrant, powerful, forceful and energetic, (iii) one's mind will be pure, being free from impurities, (iv) one's will power will be very strong, (v) one's memory will be sharp, deep and retentive, (vi) one's intelligence level will be very high, because, as Swami Sivananda says, more the memory power, higher is the intelligence level, (vii) one's concentration power will be very deep and long-lasting, (viii) one's mind will be serene, calm and quiet, being free from oscillation, (ix) one's mind will be away from mental limitations, weaknesses, sicknesses, etc., (x) one can perform more quantity of physical and mental work and with greater ease and with greater perfection, (xi) the works performed by one will be more qualitative and perfect, (xii) one's powerful and positive mind will contribute towards keeping of good physical health (because, as is said, diseases originate from a weak, sick, negative-thinking and stressful mind), (xiii) one's powerful mind or vibrant mind will contribute towards building of a magnetic personality, (xiv) one can achieve success both in his secular and professional life as well as in his spiritual life.

However, in spite of the above, our students and youth do not make any efforts to tap/harness the enormous capacity and potentialities of their mind, the ocean or the vast reservoir of powers and do not empower their mind and lose the opportunity available

to them. Thereby, they may have to repent later on in their life for not having empowered their mind, not taken maximum advantages of their mind and not deriving immense benefits from the same.

In view of the foregoing, it is wise and beneficial for our students and youth to make great endeavours to tap/ harness the enormous capacity and potentialities of their mind to the best possible extent and thereby empower their mind and utilise the same for their immense benefits, both in their professional and secular life as well as in their spiritual life, than to perform their mental works in the existing capacity of their mind and lose the opportunity of empowering their mind and taking maximum advantages and deriving immense benefits from the same.

Knowledge required: - In order to develop a powerful mind, it is necessary for human beings to acquire knowledge on human mind, its nature and mysteries, control of mind, the meaning, necessity, importance and benefits of powerful mind and the manner of empowering the human mind i.e. why, what, how, when, etc. of thought culture, will culture, memory culture, concentration or *dharana*, meditation or *dhyana*, mental relaxation, good mental health, good physical health, celibacy, etc.

(c) Noble Character or *Satcharitra* —

The Third Foundation of Human Life

Meaning: - Noble character or *satcharitra* means the aggregate of various good qualities which constitute an individual person.

Necessity: - Noble character or *satcharitra* is the third foundation which is necessary for building of human life.

(i) By building noble character or *satcharitra*, the foundation of human life can be proper and strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be successful i.e. it can be economically prosperous as well as spiritually happy and peaceful; and also it can be lived ideally.

But without noble character or *satcharitra* i.e. with base or pitiable or undesirable character or *asadcharitra*, the foundation of human life will be improper and weak; and upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, sorrows, sufferings, miseries and unhappiness, both in the secular and professional life as well as in the spiritual life.

As all human beings always want success, victory, prosperity, happiness and peace, building of noble character is badly necessary in human life.

(ii) Noble character is stated as humanly and is treated as synonymous with human being. Noble character is also stated as the essence of a human being. Our Saints, Sages and Great Ones say that without noble character a man is called an animal with a human body, because a man without noble character performs animalistic actions or beastly conduct in his life. Even, he, at times, becomes beastlier than the beast and commits brutal, heinous and shocking crimes. Thus, base character is animalistic. Therefore, building of noble character is extremely necessary in human life.

(iii) Further, one's character or *charitra* finds expression in the form of his actions in the day-to-day life; and according to the universal and immutable Law of *Karma* or Action i.e. "As you sow, so shall you reap", ethical conduct or righteous actions bestow good results and unethical conduct or bad actions yield bad results. As such, noble character or *satcharitra* will result in performance of ethical conduct or righteous actions or virtuous actions or *sadachara* which will bestow good results and thereby, human beings can achieve real success both in their professional and secular life as well as in their spiritual life, and human life can be ideal, successful, purposeful, prosperous, happy and peaceful.

Similarly bad character or *asatcharitra* will result in

performance of unethical conduct or unrighteous actions or *asadachara* which will yield bad results and thereby, human beings can not achieve victory, happiness, peace and real success either in their professional and secular life or in their spiritual life, and human life will be filled with failures, sorrows, miseries, unhappiness and peacelessness in the real sense.

And as all human beings always want good results, prosperity, success, victory, happiness, peace, etc. in their life, building of noble character, which finds expression in performance of good actions, is badly necessary in human life.

In view of the foregoing, there is a great necessity for building of noble character or *satcharitra* in human life.

Importance: - Noble character or *satcharitra* is the most important foundation of human life.

(i) As discussed above, noble character is stated as humanly and is treated as synonymous with human being. Noble character is also stated as the essence of a human being. Our Saints, Sages and Great Ones say that without noble character a man is called an animal with a human body, because a man without noble character performs animalistic actions or beastly conduct in his life. Even, he, at times, becomes beastlier than the beast and commits brutal, heinous and shocking crimes. Thus, base character is animalistic. Therefore, as the oft-quoted proverb goes "When money is lost, nothing is lost. When health is lost, something is lost. But **when character is lost, everything is lost.**" Such is the importance of noble character.

(ii) Noble character is stated as the real, greatest and the strongest power which the human beings need the most in order to achieve victory, happiness and real success in all endeavours in their life. Noble character is more powerful than the physical power and the mental power.

(iii) Noble character is the most important ingredient which contributes a great deal towards building of an excellent and magnetic

personality in a student. Noble character is the most valuable wealth which a human being can and ought to possess. Noble character is also stated as the most precious ornament which a woman can and ought to wear.

(iv) A human being with a noble character can achieve real success, victory, true prosperity, real happiness and peace in his professional and secular life; and he can also perform his spiritual practices or *aadhyatmik sadhana* easily, smoothly, efficiently and effectively and achieve success in his spiritual life and cross the ocean of sansara or the worldly existence and reach the other shore of human life easily, smoothly, efficiently and safely, i.e. he can achieve *Moksha* or Liberation of the Soul or God-realisation easily and safely, which is the final and supreme destination of human life upon this earth plane according to our great, glorious, lofty, unique and ideal Indian Culture.

But without noble character i.e. with base or pitiable or undesirable character, a human being can not achieve real success, victory, true happiness and peace in his life. Instead, he will have to undergo many difficulties and encounter many obstacles both in his professional and secular life as well as in his spiritual life; and consequently, his whole life will be full of failures, sorrows, miseries, unhappiness and peacelessness in the real sense. Without noble character, the superstructure of human life will crumble down.

(v) Further, noble character will result in performance of ethical conduct or good conduct or virtuous conduct in human life. Ethical conduct, in accordance with the universal, immutable Law of *Karma* or Action, i.e. "As you sow, so shall you reap", will shape the future destiny of human beings into a good one, and as a result, human beings will reap good results and will achieve success, victory, happiness, peace throughout their whole life i.e. both professional and secular life as well as spiritual life. But base or pitiable or undesirable character will result in performance of unethical conduct and unethical conduct will shape the future destiny of human beings

into a bad one, and as a result, human beings will reap bad results and will have failures, defeat, unhappiness, peacelessness throughout their whole life i.e. both professional and secular life as well as spiritual life.

Such is the importance of noble character or *satcharitra*, the third and the strongest foundation of human life. Therefore, our Holy Scriptures and our Saints and Sages attach greatest importance to noble character or *satcharitra* and place highest emphasis on its cultivation and development.

Thus, noble character or *satcharitra*, more than the good physical health and powerful mind, is most important.

Manner: - Noble character or *satcharitra* can be built by (a) cultivation of (i) student-like good qualities such as obedience, humility, respectfulness, friendliness, self-control, discipline, etc. and (ii) human-like good qualities such as truth, non-violence, purity, self-control, honesty, selflessness, friendliness, love, compassion, forgiveness, tolerance, optimism, etc.; by (b) eradication of bad qualities like lust, anger, greed, selfishness, hatred, jealousy, arrogance, fear, pessimism, etc.; and by (c) observance of celibacy which gives great mental strength to cultivate good qualities, eradicate bad qualities; and firmly and resolutely adhere to noble character or *satcharitra* in all circumstances and in all situations, good or bad, favourable or adverse, throughout the human life.

Good qualities can be developed by repeated thinking of such qualities as well as repeated performance of good actions; and bad qualities can be changed or eradicated by exercise of self control, thinking of opposite, good qualities and practice of the opposite, good qualities.

Benefits: - There will be a large number of benefits by building of noble character or *satcharitra*, such as (i) one will be rightly called a "true human being", because noble character is stated as synonymous with human beings, (ii) one will be far away from animalistic or beastly qualities, (iii) one's conduct in the day-to-day

life, resulting from his noble character, will be ethical or good or righteous or virtuous, which will bestow good results, victory, success, happiness and peace, both in his professional and secular life as well as in his spiritual life according to the universal, immutable Law of *Karma* or Action, i.e. "As you sow, so shall you reap", (iv) one's ethical conduct, resulting from his noble character, will shape his future destiny into a good one, (v) one will be very wealthier because noble character is stated as the most valuable wealth, (vi) women will stand well protected because noble character is stated as the real protector, (vii) one will be very powerful because noble character is stated as the real power, (viii) one's noble character will contribute towards building of an excellent and magnetic personality.

However, in spite of the above, our students and youth do not make any efforts to build noble character. Thereby, they deprive themselves of a large number of benefits in their life and instead, they undergo sorrows, sufferings and failures, etc. in their future life and then, they repent and repent for not having built noble character during their student life and youth period.

In view of the foregoing, it is wisest for our students and youth to make their best endeavours to build noble character and derive immense benefits for themselves, both in their professional and secular life as well as in their spiritual life, and live an ideal, successful, purposeful, prosperous, happy and peaceful human life.

Knowledge required: - In order to build noble character, it is necessary for human beings to acquire knowledge on the meaning, necessity, importance and benefits of noble character; as well as the manner of building the same, i.e. what are the various good qualities with which noble character is built and how to cultivate those good qualities; and what are the different bad qualities and how to eradicate those ones; how to observe celibacy in life, etc.

(d) Ethical conduct or *Sadachara* —

The Fourth Foundation of Human Life

Meaning: - Ethical conduct or *sadachara* means

performing of moral and ethical actions, good actions, righteous actions or virtuous actions in various spheres of human activities in the day-to-day life of human beings. Ethical conduct or *sadachara* is the expression of noble character or *satcharitra* in one's day-to-day life.

Necessity: - Ethical conduct or *sadachara* is the fourth foundation which is necessary for building of human life.

(i) By performance of ethical conduct or *sadachara*, the foundation of human life can be proper and strong, and also upon such foundation, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be successful i.e. it can be economically prosperous as well as spiritually happy and peaceful; and also it can be lived ideally.

But without performance of ethical conduct or *sadachara* i.e. with performance of unethical conduct or bad actions or *asadachara*, the foundation of human life will be improper and weak; and upon such an improper and weak foundation, the superstructure of human life can not be constructed completely, properly, strongly, nicely and successfully, and if constructed, it will become weak, may not last long and may fall down. Consequently, the future human life will be filled with failures, poverty, sorrows, sufferings, miseries, unhappiness and peacelessness, both in the secular and professional life as well as in the spiritual life.

Hence, performance of ethical conduct or *sadachara* is extremely necessary in human life.

(ii) Ethical conduct or *sadachara* is stated as humanly and is treated as synonymous with human being. Our Holy Scriptures and our Saints, Sages and Great Ones say that without performance of ethical conduct or *sadachara*, a man is called an animal with a human body, because a man without ethical conduct or *sadachara* performs animalistic actions or beastly actions in his life. Even, he, at times, performs beastlier than the beastly actions and commits

brutal, heinous and shocking crimes. Thus, unethical conduct or unrighteous conduct or bad conduct or *asadachara* is animalistic. Therefore, performance of ethical conduct or *sadachara* is extremely necessary in human life.

(iii) Further, according to the universal and immutable Law of *Karma* or Action, i.e. "As you sow, so shall you reap", ethical conduct or righteous actions bestow good results and unethical conduct or bad actions yield bad results. As such, performance of ethical conduct or righteous actions or *sadachara* will bestow good results in human life and thereby, human beings can achieve real success both in their professional and secular life and in their spiritual life, and human life can be ideal, successful, purposeful, prosperous, happy and peaceful.

Similarly performance of unethical conduct or unrighteous actions or *asadachara* will yield bad results in human life and thereby, human beings can not achieve real success either in their professional and secular life or in their spiritual life, and human life will be full of failures, sorrows, miseries, unhappiness and peacelessness in the real sense.

And as all human beings always want good results, success, victory, prosperity, happiness and peace in their life, performance of ethical conduct or righteous actions is badly necessary in their life.

In view of the foregoing, there is a great necessity for performance of ethical conduct or *sadachara* in human life.

Importance: - Ethical conduct or *sadachara*, like noble character or *satcharitra*, is another most important foundation of human life.

(i) As discussed above, ethical conduct or *sadachara* is stated as humanly and is treated as synonymous with human being. Our Holy Scriptures and our Saints, Sages and Great Ones say that without performance of ethical conduct or *sadachara*, a man is called an animal with a human body, because a man without ethical conduct or *sadachara* performs animalistic actions or beastly actions in his life. Even, he, at times, performs beastlier than the beastly actions and commits

conduct or *sadachara* performs animalistic actions or beastly actions in his life. Even, he, at times, performs beastlier than the beastly actions and commits brutal, heinous and shocking crimes. Thus, unethical conduct or unrighteous conduct or bad conduct or *asadachara* is animalistic. Therefore, ethical conduct or *sadachara* is extremely important in human life.

(ii) A human being by performance of ethical conduct or *sadachara* can achieve real success, victory, true prosperity, real happiness and peace in his professional and secular life; and he can also perform his spiritual practices or *aadhyatmik sadhana* easily, smoothly, efficiently and effectively and achieve success in his spiritual life and cross the ocean of *samsara* or the worldly existence and reach the other shore of human life easily, smoothly and efficiently, i.e. he can achieve *Moksha* or Liberation of the Soul or God-realisation easily, which is the final and supreme destination of human life upon this earth plane.

But without performance of ethical conduct or *sadachara* i.e. with performance of unethical conduct or unrighteous actions or *asadachara*, a human being can not achieve real success, victory, true prosperity, real happiness and peace in his life. Instead, he will have to undergo many difficulties and encounter many obstacles both in his professional and secular life as well as in his spiritual life; and consequently, his whole life will be full of failures, sorrows, miseries, unhappiness and peacelessness in the real sense. Without performance of ethical conduct or *sadachara*, the superstructure of human life will crumble down.

(iii) Ethical conduct, in accordance with the universal, immutable Law of *Karma* or Action, i.e. "As you sow, so shall you reap", will result in shaping of the future destiny of human beings into a good one, and as a result, human beings will reap good results and will achieve success, victory, happiness, peace throughout their whole life i.e. both professional and secular life as well as spiritual life. But unethical conduct will result in shaping of the future destiny of human

beings into a bad one, and as a result, human beings will reap bad results and will have failures, defeat, unhappiness, peacelessness in their whole life i.e. both professional and secular life as well as spiritual life.

(iv) Ethical conduct is the most important ingredient which contributes a great deal towards building of an excellent and magnetic personality of human beings.

Such is the importance of ethical conduct or *sadachara*, the fourth and the strongest foundation of human life. Therefore, our Holy Scriptures and our Saints and Sages attach greatest importance to ethical conduct and place highest emphasis on its performance in the day-to-day human life.

Thus, ethical conduct, like noble character, more than the good physical health and powerful mind, is most important.

Manner: - Ethical conduct or *sadachara* can be performed by performance of moral, ethical, righteous, virtuous actions in all spheres of human activities in one's day-to-day life; and by refraining from performance of bad, undesirable actions or *asadachara*; and also by observance of celibacy which gives great mental strength to perform ethical actions, to refrain from performing unethical actions; and firmly and resolutely adhere to performance of ethical conduct or *sadachara* in all circumstances and in all situations, good or bad, favourable or adverse, throughout the human life.

Benefits: - There will be a large number of benefits by performing ethical conduct or *sadachara*, such as (i) one will be rightly called a "true human being", because ethical conduct is stated as synonymous with human beings, (ii) one will be far away from animalistic or beastly qualities, (iii) one will get good results, victory, success, prosperity, happiness, peace, both in his professional and secular life as well as in his spiritual life, because, according to the universal and immutable Law of *Karma* or Action, viz. "As you sow, so shall you reap", ethical conduct or right actions bestow good results, (iv) one will be free from failures, sorrows, sufferings,

unhappiness, restlessness, etc. in his life which are caused by performance of unethical conduct or bad actions or *asadachara*, (v) one's ethical conduct will shape his future destiny into a good one according to the above universal and immutable Law of *Karma* or Action, (vi) one's ethical conduct will contribute towards building of an excellent and magnetic personality.

However, in spite of the above, our students and youth do not perform ethical actions. Consequently, they undergo sorrows, sufferings, failures, unhappiness, restlessness, etc. in their future life and then, they repent and repent for not having developed the habit of performing ethical actions during their student life and youth period.

In view of the foregoing, it is wisest for our students and youth to perform ethical actions and derive immense benefits for themselves, both in their professional and secular life as well as in their spiritual life, and live an ideal, successful, purposeful, prosperous, happy and peaceful human life.

Knowledge required: - In this connection, it is necessary for human beings to acquire knowledge on the meaning, necessity, importance, benefits of performance of ethical conduct or *sadachara*, about the universal and immutable Law of *Karma* or Action, about ethical conduct or righteous actions or one's prescribed duties which human beings need to perform in their day-to-day life in various fields of human activities as have been prescribed in the Holy Scriptures and as expounded by the Saints, Sages and Prophets, and also about how to observe celibacy, etc.

This is a brief outline of the topic "laying the foundation of precious human life."

Then, let us discuss in the next write-up how to build the superstructure of human life completely, properly, strongly and nicely so that living upon this earth plane will be ideal, successful, purposeful, prosperous, happy and peaceful.

LIFE BUILDING AND SUCCESSFUL LIVING — WAYS AND MEANS — IV BUILDING THE PRECIOUS HUMAN LIFE (BUILDING THE SUPERSTRUCTURE OF PRECIOUS HUMAN LIFE)

We have discussed in the third write-up how to lay a proper and strong foundation of precious human life during the golden student life and youth period. Now let us discuss how the human beings need to build the superstructure of their precious human life completely, properly, strongly and nicely so that they can live the long, three parts of their precious human life ideally, successfully, purposefully, prosperously, happily and peacefully upon this earth plane.

For a clear and better understanding of this point, let us discuss this topic also with the simple analogy of a house-building.

Four facilities are necessary in the superstructure of a house-building so that it will be a complete, proper, strong and nice superstructure and one can live therein happily and peacefully. The **first facility** is bath room where we can take bath for purifying and refreshing our physical body. The **second facility** is kitchen where we can prepare food and eat the same for satisfaction of the appetite of our physical body. The **third facility** is bed room where we can sleep and take rest and re-energise our physical body and mind. The **fourth facility** is *puja* room or prayer room where we can worship God and offer our prayers to Him in order to get relieved of our day-to-day tension, stress, cares, worries and anxieties in life and derive peace of mind.

These four facilities are **necessary** in a house-building. Without all these four facilities, living in the house will not be happy and peaceful. Because, with facilities like bath room, kitchen and bed room, we may live in the house with worldly happiness, sensual pleasures, comforts and luxuries, but without *puja* room or prayer room, we can not get peace of mind and, instead, we have to live our life with tension and stress, worries and anxieties and sorrows

and miseries. Because *puja* room or prayer room is a place where, after the day's hard and stressful work, we can worship and offer our prayers to God; and convey our day's tension, stress, cares, worries and anxieties of the worldly life to Him and thus get mentally relieved of the same and derive peace of mind.

Similarly, there are **four grand objects of aspiration or grand goals** of ideal human life which are necessary to be achieved according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* so that we can live our life ideally, successfully, purposefully, prosperously, happily and peacefully.

Dharma — The first grand object of aspiration

The first grand object of aspiration or grand goal of ideal human life is *Dharma* or Righteousness. It is the First, Foremost and the Foundational Grand Object of Aspiration or Grand Goal of ideal human life.

Meaning: - *Dharma* is a very broad term. It has various definitions. The most important definitions of *Dharma* are as under:-

(a) The word *Dharma* is a Sanskrit word and is said to be derived from the root *Dhr-* to hold, - and its etymological meaning is 'that which holds' this world, or the people of the world or the whole creation from the microcosm to the macrocosm.

“धारणाद् धर्ममित्याहृष्टर्थम् धारयति प्रजाः ।” (महाभारत)

It is stated as the eternal Divine Law of God, the Almighty Supreme Lord.

(b) *Manusmriti* (VI - 92) says — "Steadfastness, forbearance, self-restraint, non-stealing, purity, control over sense-organs, intellect, self-knowledge, truthfulness and absence of anger — these ten qualities are the characteristics of *Dharma*".

“धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥” (मनुस्मृति-vi-92)

(c) Swami Sivananda says that *Rishi Kanada* is said to have given the best definition of *Dharma* as "That which leads to

the attainment of *Abhyudaya* (prosperity in this world) and *Nihsreyasa* (total cessation of pain and attainment of eternal bliss hereafter) is *Dharma*."

“यतोऽभ्युदयनि:श्रेयससिद्धिः स धर्मः ।” (ऋषि कणाद)

(d) Swami Sivananda adds:-

"*Dharma* is generally defined as 'righteousness' or 'duty.' *Dharma* is the principle of righteousness."

"*Dharma* means *Achara* or the regulation of daily life. *Achara* is the supreme *Dharma*."

"*Dharma* is that which helps you to have direct communion with the Lord."

Our Saints and Sages say that *Dharma* has two aspects i.e. internal aspect and external aspect. The internal aspect of *Dharma* includes good qualities such as speaking the truth, adherence to non-violence (in thought, word and deed), maintaining purity (physical as well as mental) and other good qualities like love, compassion, tolerance, forgiveness, friendliness, selflessness, doing good to others (*paropakara*). The internal aspect of *Dharma* is called by them as the "essentials" of *Dharma*.

These essentials of *Dharma* are humanly, universal and common to all human beings belonging to all religions, faiths, beliefs, casts, creeds, sects, colours, sex, and all nations of the world.

The external aspect of *Dharma*, as our the Saints and Sages say, includes the different methods of worship of God, various rites, rituals, ceremonies, festivals, customs, traditions, etc. as observed in different religions of the world. The external aspect of *Dharma* is called by them as the "non-essentials" of *Dharma*.

These non-essentials of *Dharma* are different in different religions, faiths, beliefs, casts, creeds, sects, nations, etc. of the world. This is due to, as our Saints and Sages say, different types of aptitudes, temperaments, capacities, etc. of different human beings; and also different social needs and cultural traditions of different sections of people in different historical times and different

geographical areas in different parts the world.

In this connection, it is necessary and relevant to know also the meaning of the word "Religion", an English word, which is generally used to mean *Dharma*, a Sanskrit word, as *Dharma* has no equivalent word in English. The word "Religion" is said to have come from the Latin word "religio", which is formed by two words viz., "re" (back) and "ligare" (to bring). That which brings the soul back to God is religion.

Swami Sivananda says:-

"Religion is the relationship between the three fundamental principles—God, world and the individual."

"Religion shows the way to attain God or salvation or the final beatitude, or freedom from births and deaths."

In this connection, it is most important and most pertinent to note that, as our Holy Scriptures and our Saints and Sages say, *Dharma* or Religion, after acquiring knowledge about the same, needs to be practised in the day-to-day human life, otherwise only its theoretical knowledge will not bestow real benefits to human beings. Hence, *Dharma* is more a matter of practice than knowledge. Swami Sivananda says, to repeat, "Dharma means *Achara* or the regulation of daily life. *Achara* is the supreme Dharma."

Necessity: - (i) *Dharma* is the first grand object of aspiration or grand goal of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian culture or *Bharatiya Sanskruti*.

With achievement of *Dharma* i.e. by performance of *dharmik* actions or righteous action or ethical conduct, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be lived completely, successfully and ideally i.e. it can be truly economically prosperous as well as really happy and peaceful.

But without achievement of *Dharma* i.e. by performance of *adharma* actions or unrighteous action or unethical conduct, the

superstructure of human life will be incomplete, improper, weak and failure. Consequently, the future human life will be failure and unsuccessful i.e. it will be filled with failures, poverty, sorrows, sufferings, miseries and unhappiness; and also it can not be lived completely, successfully and ideally.

Such is the necessity of *Dharma* in human life.

(ii) *Dharma* is stated in our Holy Scriptures as the basic necessity of human life. *Dharma* is the part and parcel of human life. *Dharma* is synonymous with human life and without *Dharma*, the life of a human being is said to be similar to the life of an animal.

"आहार निद्रा भय मैथुनं च सामान्यमेतत् पशुभिर्नराणाम्

धर्मो हि तेषामधिको बिशेषोधर्मेण हिना: पशुभिः समानाः" (हितोपदेश-25)

(Food, sleep, fear and procreation are same among human beings and animals, *dharma* is special only to human beings; and without *dharma* the human beings are similar to animals" — Hitopadesha - 25).

Our *Vedas* also say "*Manurbhava*" i.e. "Be human". It means that man should acquire human qualities such as truth, non-violence, purity, love, compassion, tolerance, forgiveness, friendliness, selflessness, doing good to others (*paropakara*), etc., which are universal in nature, and thereby, he should become "Human". These universal human qualities are also stated as the characteristics of *Dharma* and also the essence of *Dharma*.

Thus *Dharma* is humanly and as such, it is vitally necessary and indispensable in human life.

(iii) Further, *Dharma*, as observed from the above discussions, is a matter of practice and is the tangible expression in the form of practical righteous actions in the day-to-day life of human beings; and in accordance with the universal and immutable Law of *Karma* or Action i.e. "As you sow, so shall you reap", *Dharma* i.e. observance of righteousness or performance of righteous conduct or ethical conduct, bestow good results and *Adharma* i.e.

observance of unrighteousness or performance of unrighteous conduct or unethical conduct or bad actions yield bad results. As such, *dharmik aacharana* or performance of *dharmik* actions or righteous actions or ethical conduct will bestow good results in human life and thereby, human beings can achieve success, victory, true prosperity, real happiness and peace both in their professional and secular life as well as in their spiritual life, and thus, human life can be ideal, complete, successful, purposeful, prosperous, happy and peaceful.

Similarly *adharmaik aacharana* or performance of *adharmaik* actions or unrighteous actions or unethical conduct will yield bad results in human life and thereby, human beings can not achieve success, victory, true prosperity, real happiness and peace either in their professional and secular life or in their spiritual life. Instead, human life will be filled with failures, poverty, sorrows, miseries, unhappiness and peacelessness in the real sense.

And as all human beings always want good results, success, victory, true prosperity, real happiness and peace in their life, *Dharma* i.e. performance of *dharmik* actions or righteous action or ethical conduct is badly necessary in their life.

(iv) *Dharma* is also generally defined as "Righteousness". Hence, human beings need to adhere to *Dharma* or righteousness and express the same in the day-to-day conduct of their life, i.e. they ought to perform only righteous or moral and ethical actions, as have been prescribed in their respective Holy Scriptures and as expounded by their respective Spiritual Preceptors or *Aadhyatmik Sadgurus* or God-realised Saints, Sages and Prophets, in their day-to-day life.

(v) *Dharma* is also generally defined as "Duty". Hence, human beings need to perform their respective duties, as have been prescribed in their respective Holy Scriptures and as expounded by their respective Spiritual Preceptors or *Aadhyatmik Sadgurus* or God-realised Saints, Sages and Prophets, truly, genuinely, honestly

and sincerely in their day-to-day life.

(vi) In so far as *Dharma* is defined as "Duty", our Saints and Sages say that, *Moksha* or Liberation of Soul or Union of individual Soul with the Supreme Soul or Self-realisation or God-realisation is the highest "Duty" or highest "*Dharma*" of human beings. Therefore, human beings need to adhere to or practise *Dharma* in their day-to-day life by way of living the Spiritual Life (*Aadhyatmik Jeevana*), accepting living of such life as their highest "Duty" or highest "*Dharma*", for their highest welfare and supreme good.

(vii) As our Holy Scriptures and our Spiritual Preceptors or *Aadhyatmik Sadgurus* and God-realised Saints, Sages and Prophets say, living of the Ethical Life (*Dharmik Jeevana*) is foundational to living of the Spiritual Life (*Aadhyatmik Jeevana*) and without living the Ethical Life (*Dharmik Jeevana*), living the Spiritual Life (*Aadhyatmik Jeevana*) can not be successful. Hence, all human beings need to adhere to and practise *Dharma* in their day-to-day life and thus, live the Ethical Life (*Dharmik Jeevana*).

(viii) Our Holy Scriptures and our Spiritual Preceptors or *Aadhyatmik Sadgurus* and God-realised Saints, Sages and Prophets say that, apart from the necessity of *Dharma* in the personal life of all human beings, *Dharma* is also a necessity of the society and the nation. *Dharma* is said to be the foundation of the society. The rules of *Dharma* have been stated to have been prescribed for regulating the day-to-day conduct (*dainik aacharana*) and the worldly affairs of men. It holds together the people of the society, that means, *Dharma* (good, human qualities such as truth, non-violence, purity, love, compassion, tolerance, forgiveness, friendliness, selflessness, doing good to others or *paropakara*, etc.) develops universal brotherhood, mutual trust, love, unity, harmony, peace, etc. amongst the people in the society; and through the people, in the nation. *Dharma* ends suspicion, mistrust, conflicts, quarrels, discords and brings about trust, unity, cohesion and harmony amongst all people in the society and in the nation. *Dharma* is said to be the

cementer and sustainer of social life and national life. Therefore, adherence to *Dharma* is necessary in human life.

Importance: - (i) *Dharma* is the First, Foremost and the Foundational Grand Object of Aspiration or Grand Goal of ideal human life. It occupies a very important place in the personal life of the human beings as well as in the society and in the nation as would be observed from the above discussion on the necessity of *Dharma*.

(ii) "Dharma destroys those who destroy *Dharma*, and *Dharma* protects those who protect *Dharma*".

"धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।" (मनुसूति-viii-15)

Dharma gives protection to human beings from sorrows, miseries and other adverse results and unpleasant consequences. All human beings want such protection, happiness, good results and pleasant outcomes in their life. Therefore, it is very important that all human beings protect or observe *Dharma* in their day-to-day life.

(iii) "Where there is *Dharma*, there is Victory".

"यतोऽधर्मस्ततो जयः ।"

Observance of *Dharma* bestows victory. All human beings want victory and success in their life. Therefore, it is very important that all human beings observe *Dharma* in their day-to-day life.

(iv) *Dharma* leads to both attainment of *Abhyudaya* i.e. economic prosperity or material prosperity in this world and *Abhyudaya* i.e. eternal bliss or spiritual bliss in the life hereafter.

"यतोऽभ्युदयनि:श्रेयससिद्धिः स धर्मः ।" (ऋषि कणाद)

Therefore, it is extremely important for all human beings to observe *Dharma* in their day-to-day life so that they can achieve success both in their secular and professional life as well as in their spiritual life. Thereby, they can live a successful, purposeful, prosperous, happy and peaceful life during their life in this world and after their death, in the other world.

(v) Apart from the importance of *Dharma* in the personal

life of all human beings, *Dharma* is also important in the social and national life of all human beings. *Dharma* is said to be the foundation of the society. The rules of *Dharma* have been stated to have been prescribed for regulating the day-to-day conduct (*dainik aacharana*) and the worldly affairs of men. *Dharma* holds together the people of the society, that means, *Dharma* (good, human qualities such as truth, non-violence, purity, love, compassion, tolerance, forgiveness, friendliness, selflessness, doing good to others or *paropakara*, etc.) develops universal brotherhood, mutual trust, love, unity, harmony, peace, etc. amongst the people in the society; and through the people, in the nation. *Dharma* ends suspicion, mistrust, conflicts, quarrels, discords and brings about trust, unity, cohesion and harmony amongst all people in the society and in the nation. *Dharma* is said to be the cementer and sustainer of social life and national life. As such, *Dharma* is very important in the personal, social and national life of human beings.

Such is the great importance of *Dharma*, the first, foremost and the foundational grand object of aspiration or grand goal of ideal human life in the personal life as well as in the social and national life of all human beings. Therefore, our Holy Scriptures and our Saints, Sages, Prophets and Godmen attach great importance to *Dharma* and exhort time and again to observe *Dharma* in the day-to-day life of human beings for their highest welfare and supreme good.

Benefits: - Human beings will derive a large number of benefits in their daily life by observing *Dharma* or Religion. Some of the important benefits can be stated as under:-

- (i) Human beings can live a noble, lofty and ideal life.
- (ii) Human beings will get victory and success in all endeavours and in all fields of activities in their life.
- (iii) Human beings will get protection from sorrows, sufferings, miseries and other adverse results and unpleasant consequences in human life.

(iv) Human beings will get real happiness in their life upon the earth plane.

(v) Observance of *Dharma* or righteousness or performance of ethical conduct will constitute the necessary and proper foundation in human life for carrying out their spiritual pursuit for achievement of *Moksha* or Liberation of the Soul or Merger/ Union of the individual Soul with the Supreme Soul or Self-Realisation or God-Realisation, which is the higher purpose or supreme grand goal of ideal human life.

(vi) Human beings can achieve success both in their secular and professional life as well as in their spiritual life. Thereby, they can live a successful, purposeful, prosperous, happy and peaceful human life during their life in this world and after their death, in the other world. Thus they can live an ideal human life upon the earth plane.

Manner: - Human beings need to adhere to or observe *Dharma* or Religion and live the *Dharmik Jeevana* or Religious Life in their day-to-day life in the manner as advised by their respective *Aadhyatmik Sadgurus* or Spiritual Preceptors. However, till they get their *Aadhyatmik Sadgurus* or Spiritual Preceptors, they can observe *Dharma* or Religion in the manner as has been prescribed in the standard Holy Scriptures of their respective *Dharma* or Religion and as expounded by the God-realised Saints, Sages and Prophets of their respective *Dharma* or Religion. The following are, however, as per my little, humble understanding, some manners in which *Dharma* or Religion can be adhered to or observed or practised and *Dharmik Jeevana* or Religious Life can be lived by human beings in their day-to-day life:-

(i) Belief in God, (ii) Belief in *Dharma*, the Eternal and Universal Divine Law and other such Laws of God, such as (a) The Law of *Karma* or Action, (b) The Law of Rebirth, etc., (iii) Observance of the essentials or the internal aspect of *Dharma*, (iv)

Observance of the non-essentials or the external aspect of *Dharma*, (v) Doing *Paropakara* or Selfless Service or Good to others, (vi) Adherence to righteousness in one's daily conduct, (vii) Performance of one's duties as prescribed in one's respective Holy Scriptures truly, genuinely, honestly and sincerely, (viii) Living of the *Aadhyatmik Jeevana* (Spiritual Life) which, as stated by our Saints and Sages, is the highest "Duty" or highest "*Dharma*" of human beings in so far as *Dharma* is defined as "Duty", etc.

Knowledge required: - In this connection, it is necessary for human beings to acquire knowledge on the meaning, necessity, importance, benefits of *Dharma* or Religion and also the manner of living of *Dharmik Jeevana* or Religious Life and Ethical Life from their respective *Aadhyatmik Sadgurus* or Spiritual Preceptors or from the Holy Scriptures of their respective *Dharma* or Religion. Therefore, *Dharma* is most important, vitally necessary and indispensable in human life and hence, all human beings must practise *Dharma* in their day-to-day life for living an ideal, complete, successful, purposeful, prosperous, happy and peaceful human life.

Artha — The second grand object of aspiration

The second grand object of aspiration or grand goal of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* is *Artha* or Economic Prosperity i.e. Earning of Money and Acquiring of Material Wealth or Worldly Prosperity for the purpose of (i) meeting the day-to-day basic and other secular necessities of the earthly life of human beings and their family members such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/vocation/profession, etc. in order to ensure their physical existence and to live a reasonably comfortable life upon the earth plane, (ii) meet their social and national needs and obligations, (iii) carry out their *Dharmik* (religious) and *Aadhyatmik* (spiritual) pursuits in life.

The necessity, importance and benefits as well as the means and ways of acquiring *Artha* or Economic Prosperity is known to all human beings. However, the most pertinent and the most important point to note in this connection is that *Artha* i.e. earning of money and acquiring of material wealth is ought to be acquired by human beings in the ethical ways or righteous way or in accordance with the ethical code of conduct or according to the rules of *Dharma*, i.e. by honest and fair means and without causing harm or loss to other beings, as prescribed in our ancient Holy Scriptures, so that it does not give them sorrows, sufferings and miseries but, instead, bestow true prosperity, real happiness and peace upon them.

Artha or earning of money and acquiring of material wealth is inevitable in human life.

Kama — The third grand object of aspiration

The third grand object of aspiration or grand goal of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* is *Kama* or Fulfillment of Vital Worldly Desires, which means fulfillment of one's physical, biological, mental, emotional and psychological desires.

The necessity, importance and benefits as well as the means and ways of fulfillment of *Kama* or vital worldly desires is known to all human beings. However, the most pertinent and the most important point to note in this connection is that *Kama* or the vital physical, biological, mental, emotional and psychological desires of human beings must be legitimate and justifiable ones so that it does not give them sorrows and sufferings but, instead, bestow true happiness upon them.

Like *Artha*, *Kama* or fulfillment of vital worldly and secular desires is inevitable in human life.

Moksha — The fourth grand object of aspiration

The fourth grand object of aspiration or grand goal of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti* is *Moksha*. It is the

Higher and the Supreme Grand Object of Aspiration or Grand Goal of ideal human life.

Meaning:- *Moksha* means Liberation of the Soul or Merger/ Union of the individual Soul with the Supreme Soul. This is also called Self-Realisation or God-Realisation.

Necessity: - (i) *Moksha* is the fourth, last, higher and the supreme grand object of aspiration or grand goal of ideal human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*.

With achievement of *Moksha*, the superstructure of human life can be constructed completely, properly, strongly and nicely. Consequently, the future human life can be ideal, complete and successful i.e. it can be permanently happy and eternally peaceful; and thus, it can be lived ideally.

But without achievement of *Moksha*, the superstructure of human life will be incomplete, improper, weak and failure. Consequently, the future human life will be failure, incomplete and unsuccessful in the real sense i.e. it will be filled with failures, sorrows, sufferings, miseries, unhappiness and peacelessness; and also it can not be lived ideally.

Therefore, achievement of *Moksha* is vitally necessary and ought to be considered as indispensable in human life.

(ii) In this universe, everything is changing and going through the process of evolution in accordance with the Law of Nature. The lowest of the creation i.e. the inanimate stones and mountains evolve into living plants and trees. Plants and trees evolve into insects and animals. Insects and animals evolve into human beings, the crown of creation. Then the turn comes for human beings to evolve and transform themselves into divinity, the state of their Creator Himself and get united or merged with the Creator. This is known as *Moksha* or Liberation of the Soul or Merger/ Union of the individual Soul with the Supreme Soul. This is also called Self-realisation or God-realisation. On attainment of *Moksha*, the process of evolution gets

completed. Consequently, the individual Soul gets permanently liberated from the wheel of births and deaths, the greatest bondage, and does not take further rebirth in any species of life. Thus, there is permanent end of rebirth and consequently, there is permanent cessation of worldly sorrows, sufferings and miseries (because, birth of the individual soul in any species of life upon the earth plane is full of worldly sorrows, sufferings and miseries); and the individual Soul of the human beings gets everlasting happiness and eternal peace. Thus, *Moksha*, as our ancient Holy Scriptures and our *Rishis*, *Munis*, Saints and Sages say, is the higher purpose or the supreme purpose of human life for attainment of which only the Creator has gifted this human birth to human beings. Therefore, attainment of *Moksha* is supremely necessary and indispensable in the life of the human beings.

(iii) Living of secular life, with (i) achievement of the first grand goal of life viz. *Artha*, i.e. earning of money and acquiring of material wealth in order to meet the basic and other secular necessities of life of themselves and their family members, such as food, clothing, house, medicines, education of children, their marriages, engagement in some occupation/business/profession; and social and national needs and obligations etc.; and with (ii) achievement of the second grand goal of life viz. *Kama*, i.e. fulfilling of vital worldly desires in order to derive worldly happiness and sensual pleasures and worldly comforts and luxuries, gives pleasures and happiness of the body, mind and senses in human life. But, such pleasures and happiness are purely temporary and subject to exhaustion. Therefore, when such types of happiness and pleasures soon get exhausted, their exhaustion gives rise to sorrows, sufferings and miseries in human life. Indulgence in worldly enjoyments and sensual pleasures also brings in weaknesses, sicknesses and diseases in physical body and mind which also cause sufferings and pains in human life. Thus, secular life with achievement of *Artha* and *Kama* does not give permanent happiness in human life, and also does not bestow eternal peace in human life.

Further, when the basic material and other secular necessities and wants of human life are met and worldly desires are fulfilled, more and more such new wants and desires crop up for fulfillment. Also wants and desires for deriving more comforts and then wants and desires for enjoying luxuries in life are felt and those wants and desires propel human beings to making unending endeavours for their fulfillment. This phenomenon takes place because human wants and desires are insatiable. Therefore, human beings keep on earning more and more money and acquiring more and more material wealth, even by resorting to unethical, unfair and unjust means of earning, dishonesty, corruption, etc. and by causing loss, harm, damages to their fellow beings in the society, in order to fulfill their such kind of ever-increasing wants and desires. Also constant desire to earn more and more money and acquire more and more material wealth develops greediness in the minds of human beings and because of the greediness; they keep on earning more and more money and acquiring more and more material wealth, again even by resorting to unethical, unfair and unjust means of earning, dishonesty, corruption, etc. and by causing loss, harm, damages to their fellow beings in the society. Such unethical, unfair and unjust actions result in unhappiness, sorrows and sufferings in human life because, according to the inexorable Law of Action or *Karma*, viz. "As you sow, so shall you reap", bad actions result in bad results, failures, sorrows, sufferings, unhappiness, restlessness, etc. in human life.

Thus, ultimately, living of the secular life with *Artha* and *Kama* leads to failures, sorrows, sufferings, pains and miseries only in human life in the real sense. This gives rise to the need to find out such a life which gives permanent happiness in human life.

Further, human beings achieve great material prosperity, enjoy enormous worldly comforts and luxuries and get abundant physical, mental and sensual pleasures, but in spite of the same, all of them feel "something wanting"; and knowingly or unknowingly, all human beings "hanker after" or "aspire for" or "search for" that

"something wanting". That "something wanting" is what is called "peace" in human life. Such peace is known as "bliss" in spiritual parlance. Such "peace" or "bliss" is permanent or eternal but it can not be derived by living the secular life as discussed above. Therefore, there is a need to find out such a life by living which human beings can derive eternal "peace" in their life.

Our Holy Scriptures and our Saints and Sages say that living of Spiritual Life (*Aadhyatmik Jeevana*) by practising Yoga and *Vedanta*, upon the foundation of living of Religious Life (*Dharmik Jeevana* or Ethical Life), alone bestows permanent happiness and the most-sought-after eternal "peace" or "bliss" in human life, with permanent cessation of worldly sorrows and sufferings. Therefore, human beings need to live the Spiritual Life (*Aadhyatmik Jeevana*) so that they can derive permanent happiness and eternal peace in their life. This is for their highest welfare and supreme good. Thus the great necessity of living of Spiritual Life (*Aadhyatmik Jeevana*) by human beings.

(iv) Our Holy Scriptures as well as our Saints and Sages say that achievement of *Moksha* or Liberation of Soul or Union of individual Soul with the Supreme Soul or Self-realisation or God-realisation is the highest "Duty" or highest "*Dharma*" of human beings in so far as *Dharma* is defined as "Duty". And observance of "*Dharma*" in the day-to-day human life is necessary and indispensable for human beings as has been discussed above in the write-up on *Dharma*, the first grand object of aspiration or grand goal of ideal human life. Therefore, it is vitally necessary for human beings to achieve *Moksha* by living the *Aadhyatmik Jeevana* (Spiritual Life) in their day-to-day life, accepting achievement of *Moksha* as their highest "Duty" or highest "*Dharma*".

In view of the foregoing, *Moksha* is extremely, vitally and supremely necessary as also indispensable in human life.

Importance: - (i) As discussed above, according to our great, glorious, lofty, unique and ideal *Bharatiya Sanskruti* or Indian

Culture, *Moksha* or Liberation of Soul or Union of individual Soul with the Supreme Soul, which is known as Self-realisation or God-realisation, is the supreme grand object of aspiration or the greatest grand goal of ideal human life. Our Holy Scriptures and our Saints and Sages say that *Moksha* alone grants permanent happiness and eternal peace in human life, with permanent cessation of sorrows and sufferings. Therefore, our ancient *Bharatiya Sanskruti* or Indian Culture attaches highest importance to achievement of this supreme grand object of aspiration or the greatest grand goal of life in the life of the human beings.

Our Holy Scriptures and our Saints and Sages further say that this supreme goal of human life can be achieved in human birth only (and in no other species of life), through living of the spiritual life (*Aadhyatmik Jeevana*) by practising Yoga and *Vedanta* in one's day-to-day life. Human beings have been gifted the human birth after having gone through their births in 84 lac species of life, including the life of plants, trees, insects, birds and animals and therefore, human birth is a rare and precious gift of God, the Creator, to the human beings. They further say that attainment of *Moksha*, the higher purpose or the supreme purpose of human life, is possible only in human birth and in no other species of life because, human beings have been endowed with the unique quality of "Intellect", with the help of which they can discriminate between right and wrong; and then they can choose to take right actions, proceed in the right path of life and make their best endeavours for attainment of *Moksha* in this very human birth. In this way, they can live their life wisely, purposefully, successfully and ideally, unlike the animals that take their birth and "instinctly" search their food, eat, sleep, procreate, enjoy, suffer, fear and ultimately meet with their death and thus, live their life purposelessly and sorrowfully. So, if human beings do not attain *Moksha* in this rare and precious present human birth itself, they lose this unique, golden opportunity of rare human birth. In that case, they do not get liberation from the wheel of births and deaths,

and they go back to lower species of life and continue to take rebirths, life after life, in 84 lac species of life. And consequently, they continue to get sorrows and sufferings in whatever species of life they are reborn, because life upon earth plane in any species is full of sorrows, sufferings and miseries.

In view of the same, our Holy Scriptures and our Saints and Sages say that achievement of *Moksha*, the supreme grand goal of human life, by living the Spiritual Life (*Aadhyatmik Jeevana*), is extremely important, besides being indispensable, in human life, and that too, in the present human birth itself. Therefore, they exhort time and again that all human beings ought to achieve *Moksha*, by living the Spiritual Life (*Aadhyatmik Jeevana*) in their present human birth itself, for their highest welfare and supreme good.

Benefits: - (i) Human beings will get *Moksha* or liberation from the wheels of births and deaths, the greatest bondage, once for all and there will be no further rebirths in any species of life upon the earth plane.

(ii) Human beings will get permanent freedom from sorrows, sufferings and miseries of human life.

(iii) Human beings will get everlasting happiness and eternal peace.

Manner: - *Moksha* can be achieved by living of Spiritual Life (*Aadhyatmik Jeevana*), i.e. by practising Yoga and *Vedanta* such as *Karma Yoga*, *Bhakti Yoga*, *Raja Yoga*, *Jnana Yoga*, etc. in the day-to-day human life. In this matter, human beings need to get necessary advices, instructions and guidance from their respective Spiritual Preceptors or *Aadhyatmik Sadgurus* and perform spiritual practices or *aadhyatmik sadhana* according to their instructions.

Knowledge required: - In this connection, it is necessary for human beings to acquire knowledge on the necessity, importance and benefits of getting a Spiritual Preceptor or *Aadhyatmik Sadguru*, and on the meaning, necessity, importance, benefits and manners of achieving *Moksha* and living of Spiritual Life (*Aadhyatmik Jeevana*)

and performing their spiritual practices or *aadhyatmik sadhana* from their respective Spiritual Preceptors or *Aadhyatmik Sadgurus*. However, till they get their Spiritual Preceptor or *Aadhyatmik Sadguru*, they can study their respective Holy Spiritual Scriptures and also the books written by the God-realised Saints, Sages and Prophets and acquire necessary knowledge in this matter.

In view of the foregoing, *Moksha* or spiritual pursuit is most important, vitally necessary and indispensable in human life and hence, all human beings must endeavour their best to achieve the same in their day-to-day life for living an ideal, complete, successful, purposeful, prosperous, happy and peaceful human life.

The first grand goal and the fourth grand goal i.e. ***Dharma (Ethical Value)*** and ***Moksha (Spiritual Value)*** are the **higher goals** and therefore, those two grand goals occupy the **primary place** in human life. The second grand goal and the third grand goal i.e. ***Artha (Economic Value)*** and ***Kama (Vital Value)*** are the **secondary goals** and therefore, those two grand goals have been given the **secondary position** in human life.

These four grand goals of life are **necessarily** to be achieved in human life according to our great, glorious, lofty, unique and ideal ancient Indian Culture or *Bharatiya Sanskruti*. Without achievement of all these four grand goals of life, human life will not be complete, fulfilled, successful, purposeful, prosperous, happy and peaceful. And then human life will not be said to have been lived ideally. Because, as our Holy Scriptures and our Saints and Sages say, with achievement of the two grand goals of life, viz. *Artha* and *Kama*, human beings may live their life with great material prosperity and abundant sensual pleasures, worldly comforts and luxuries, but without achievement of the other two grand goals of life, viz. *Dharma* and *Moksha*, their life will remain incomplete and unfulfilled; and they can not get real success, true prosperity, everlasting happiness and eternal peace in their life. Instead, their life will be filled with failures, sorrows, miseries, pains, unhappiness and

peacelessness; and will end in vain without achievement of the higher purpose or the supreme purpose of human life.

In this connection, it is necessary for human beings to acquire knowledge on the meaning, necessity, importance, benefits and manner of achieving of *Dharma, Artha, Karma* and *Moksha*, all the four grand objects of aspiration or grand goals of ideal human life, from their respective Holy Scriptures and from their respective Spiritual Preceptors or *Aadhyatmik Sadgurus* or till they get their Spiritual Preceptors or *Aadhyatmik Sadgurus*, from the books written by the God-realised Saints, Sages and Prophets of their respective *Dharmas*.

This is a brief outline of the topic "Building the superstructure of precious human life."

Thus ends a brief outline of the topic "Life Building and Successful Living — Ways and means".

(To know further about "Life Building and Successful Living — Further Ways and Means" and "Living of Religious Life and Ethical Life (*Dharmik Jeevana*) and Spiritual Life (*Aadhyatmik Jeevana*) during student life and youth period", please study Annexure— C and Annexure— D included in Part— H — "Epilogue" in Volume — 16 of this book.)

Swami Sivananda Saraswati, in one of the definitions of education, says "Education is the training in the art of living". Art of living one's life includes art of building one's life also. One's life is built during student life and youth period. Hence, teachings regarding this topic, i.e. "Life Building and Successful Living" should be imparted to our students in the modern schools, colleges, universities and other educational institutions through "Character-building, Life-building and Man-making education" or "Value education", which is the "Real Education". What is "Value education"? To know about the same, please go through the next write-up with the caption "Value Education (Moral, Ethical, Religious and Spiritual Education)— Its burning necessity in students' life" in Volume No. 2 of this book.

— Compiler